Licenſed, *March* 20.
$167\frac{0}{1}$.

Roger L'Eſtrange.

Licenſed, *March* 20.
$167\frac{0}{1}$.

Roger L'Eſtrange.

Speculum Juventutis:

OR, A TRUE

MIRROR;

WHERE

Errors in Breeding Noble and Generous Youth, with the Miseries and Mischiefs that usually attend it, are clearly made manifest;

AS LIKEWISE

Remedies for every growing Evil.

Portray'd to the Life in the Legend

OF

SISARAS and *VALLINDA.*

By *Capt.* EDW. PANTON, *Patrophilus.*

Seneca: *Nulla ad Honorem vera est via nisi per Virtutem, sed cum Vitia prosunt peccat qui rectè facit.*

LONDON,

Printed for *Charles Smith*, and *Thomas Burrell*, and are to be sold at their Shops, at the *Black Swan* over against the *Horn*-Tavern, and under St. *Dunstan's* Church in *Fleetstreet*, 1671.

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TO THE

King's moſt Excellent Majeſty.

Gracious Sir,

THough Writing be held an honourable Imployment in ſuch as chuſe good ſubjects to dilate upon; yet now the World does ſo labour under the ſpurious off-ſpring of the Preſs, not for their weight but number, that I had not had the Confidence to appear before Your Majeſty, if I had not a rarity to preſent to You, which is the ways of a Young Man; which that wiſe King ſaid, was as hard to find out as the Flight of a Bird in the Air, the

Course of a Ship at Sea, or the Way of a Serpent on Land, which I could not have done without his assistance who is brought in here by an *ore tenus* confessing the Errors of his Youth, which for want of good Instruction and Education, had brought him to that Condition he was found in. And which, Royal Sir, I should not have dedicated to the best natured of Princes, to whom I have already the best part of my Life, if I had ever met in my time with any Piece of this nature better. Besides, I did conceive it to fall naturally under Your Majesties Patronage, as the Father of Your Country, the subject matter being the due education, and direction of Noble and Generous Youth, the one being the beams, the other the rayes of Royalty: A Book where Precept and Example, like light, and shades, are so happily

happily mix'd, like an old piece of *Titian*'s, (though it have not the Romantick varniſh of Stile) worthy Your Majeſties view, and regard. And though Your Majeſty hath parted with that Jewel Wardſhip, a moſt eſſential Ornament of the Crown, yet I hope You will not deveſt Your Self of that moſt Noble and Indearing Title of *Pater Patriæ*, in which *Cæſar* more gloried, then in that of *Dictator perpetuus*, or *ſemper Auguſtus*. Your Majeſties Approbation and Recommendation of this to the World, may do more good to unruly Youth, then more ſowr and ſevere pieces of Morality, eſpecially written by Divines, againſt whom they have a picque, as deſigners on their Liberty; like wild Aſſes on the Mountains kicking with the heel their drivers, telling them they get good Livings by Preaching good

life; arming themſelves with the whole Armor of Ungodlineſs againſt them, even out of the holy Magazin of Scriptures, too vulgarly expoſed, making thoſe Sacred Oracles, like thoſe of *Delphos*, eccho their fancies, having their *Critica profana* too, with which, like powder, they charge their Cannons, and turn them againſt themſelves, to the demoliſhing and ſlighting all their ſtrong holds of Faith and Charity, and undermining even their own ſalvation; They ſay Religion in the Primitive times, like Gold, had weight as well as purity, and was made more Currant, but with more alloye by Chriſtian Princes, who added their power as a ſtamp to it; but is ſince by too frequent Diſputations and Controverſies beat to ſo ayrie a thinneſs, that 'tis made uſe of only now by the greateſt pretenders to it to gild

gild their worſt Intentions: ſo that till the grounds of Morality be better layd, its ſuperſtructures needs muſt totter; this looſe evil being to be cured in the root, but not in the branches, which is not to be done, without a more Conſummate way of Education of our Youth at home be practiſed, which is rather to be wiſhed, then hoped for, as long as the Influence of our too much loved Neighbours works ſo ſtrongly on us, and our Youth ſent over, who are now grown more in love with their dry Nurſe, then their natural Mother. The Remedies I therefore leave to Providence, and Your Majeſties great Prudence, and greater Experience both at home and abroad, then any of Your Predeceſſors, I ſhall therefore Conclude with an humble deſire, which at this time is all your good Subjects

expectation

expectation too, that being arrived to the full Meridian of Your age, You would aſcend to that of Your Glory too; ſpreading forth Your beams of Majeſty, that may dazle the eyes of Envy, and diſperſe thoſe miſts of Malice that refract Your Rayes, and hinder their kind Influence from deſcending on thoſe that truly love and honor you, knowing how fatal 'tis to Princes to hide thoſe Talents of Grace and Wiſdom Heaven has given them for the guide and Government of their people, by thinking too meanly of their own, and over-valuing the abilities of others.

And now I humbly begg Your Majeſties pardon, if this too affectionate a freedom ſhould be thought preſumptuous, from one of whoſe faith You have had more then 40. Years experience; and who is not yet

yet weary of expecting the reward of it, being as heartily devoted to Your Majesties Person, as Power, in Quality of

SIR,

Your Majesties most faithfull, and affectionate Servant,

And Loyal, Dutifull Subject,

Edw. Panton.

A Preface to the Young Nobility and Gentry of *England*, to whom the Author wiſhes a true ſenſe and increaſe of all Vertues and Honour.

THE *great affection I alwayes had and ſtill have to my Countrey, and to you that are, or at leaſt ſhould be the Chiefeſt Hope and Support of it, has made me thus venture my ſelf on your Mercy and the Worlds Cenſure, and to appear (as ſome may think) a fool in Print, conſidering the nicety of this Critical age, wherein we rather breathe then live, for any plain Truth to pleaſe; for here you muſt not expect to find great* Taſſo's *deſign to make* Falſhood *Tutor to Vertue, in putting his true ſtory into a Romantique dreſs,*

dreſs, that it might like Childrens Phyſick go down the better, and ſo as he pretends, cure Youth by deceipt, ſetting forth the ſtupenduous actions of Rinaldo, *and fictitious Gardens of* Armida, *ſo much above the life, which does at once flatter and betray your Judgements, inchanting your underſtandings ſo, as ſeeing your ſelves unable to imitate ſuch high atchievements, you become altogether ſtupid, and unactive; but I have fortified my ſelf with patience enough to endure the batteries of ſome evil tongues, if a general good may be derived to all that are not envious, and prejudicating ſpirits, who would not have any thing appear better then themſelves in the World, for fear of being accounted monſtrous: who being Stars of the firſt Magnitude, from whom the Common People uſed to receive the light and benigne Influence of Vertue and Courage,*

now

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now hang in the Ayre like Sulphu-
reous Meteors, or Prodigious Comets
threatning deſtruction; To ſuch I hav
as little to ſay, as hope, who like thoſ
ſick of the Plague of their own
hearts, deſire to infect others; but t
them that are yet free, and not affected
with this Contagion, I make no doub
but they will find here Antidotes a-
gainſt every Malady of the Minde, ſer-
ving not only as a Compaſs to direct
them by what point of Honor and Ju-
ſtice they may ſteer, but likewiſe as a
Plan or Map that buoys out all th
Rocks, Sands, and Shelves in thi
Worlds troubled Ocean, that might en-
danger their Voyage to the Haven o
Happineſs; drawn by a perſon of you
own age and Quality that had ſuffer'd
Shipwrack in his Voyage to the Cape o
Good Hope. 'Tis not Birth, Wit, o
Courage, (things very eſtimable in th
World, eſpecially to ſuch as look but o

outward

outward appearances) can make you Glorious, no, I muſt crave leave to tell you theſe are Matters without Forms, and Bodies without Souls, unleſs Animated by your own Vertues, and may more properly be called your Anceſtors, then yours, which give you but little value with men of Clear Underſtanding. When I mention Vertues, I mean not Common or Vulgar ones, but what are Splendid and Heroick, proceeding from a Generous and Noble Courage powerfully Commanding the Hearts of Men. This is the Miſtris I would lodge in your Arms, whoſe picture is preſented in this Piece drawn to the life of Example: I will not therefore keep you any longer from viſiting her, committing you to her embraces, that is perfectly amiable, hoping ſhe will give you that Satisfaction, that may aſſure you, though I am not, nor ever will be a flatterer of your Vices, there's

no

no Man is, or ever ſhall be a greater Lover and Admirer of your Vertues, then

Your moſt humble, and

affectionate Servant,

EDW. PANTON.

Speculum

Speculum Juventutis:

BOOK I.

Treating of the ORIGINAL OF NOBILITY.

The CONTENTS.

A brief deſcription of Province.
1. *The Names of the perſons ſpeaking in this Volume, and their meeting at the Caſtle of* Tinoe.
2. *Their encountring a young man called* Siſaras *in the Forreſt.*
3. *They carry him home with them*

and oblige him to tell his name, and the cauſe of his Misfortune. 4. *They ſend to ſeek what he had loſt.* 5. Siſaras *begins his narration from his ill education.* 6. *He paſſeth his tender years without learning any thing.* 7. *At Eighteen yeares old he falls in Love.* 8. *Is ſent to an Academy to learn his Exerciſes.* 9. *He wonders to ſee ſo many Noble-men, and inquires their beginning.* 10. Dorilas *interrupts him, and diſcourſes their firſt Original.* 11. *Divers ſorts of Nobles.* 12. *Who were the firſt Nobles.* 13. *How they lived with their Sovereign.* 14. *Change of Policy by the Ambition of Great ones.* 15. *Diviſion of the State in many Principalities.* 16. *The Kings of the firſt race endeavour to abate the greatneſs of the Nobles.* 17. *The Ignoble contribute to this deſign.*

18. *The*

18. *The Ignoble make themſelves Nobles.* 19. *The antient Nobles loſe much of their firſt ſplendour.* 20. *The Learned raiſe themſelves to the Nobility.* 21. *Which ought to have preference in theſe times.* 22. *The firſt Inſtitution of divers Honours in the State, as Dukes, Peers, Counts, Vicounts, Provoſts, Seneſchalls, Bayliffes, Barons, Knights, and Marqueſſes.*

A More pleaſant Countrey than *Deucalia* is no where to be ſeen, ſituated on the confines of the *Flowerdelucian* Empire, on that ſide the Sun unmasks his fair *Aurora*; Nature has not only furniſhed it with all that may make a Countrey happy or deſirable: but moreover, to preſerve thoſe pleaſures and delights, ſhe has ſhowr'd into her Boſom ſuch variety of pleaſant ſprings, which are ſo favourably environ'd with Mountains, that one would take them for the Walls or Rampires of ſome mighty City.

1. In the incloſure of this Province, on that ſide the coldeſt winds do breathe, is a Town called *Caraſta*, and not far from it the Caſtle of *Tinoe*, belonging to a diſcreet ſober Gentleman called *Dorilas*. No body doubts but the habitation of Cities is very agreeable, becauſe of the divertiſement good company and converſation yields; but as there is no commodity that has not his contrary, ſo that if one while the converſation of Towns delight us, the conſtant noiſe and trouble that we find there makes us hate them as much: and to free our ſelves of thoſe inconveniences we are glad to ſeek the calm that's found in a Countrey-life; for this cauſe *Dorilas* chang'd often his abode, ſometimes playing the Burgher in his City, and then the Countrey-man at's Farm; his Family was alwayes ſetled in the Town, whence it ſtir'd not, but for his part he went and came as he thought good; his humor being not ſociable to all perſons, he hated the Ignorant and vitious as he eſteem'd the Learned and virtuous.

2. Amongſt his particular acquaintance I remember three, one a Prieſt called *Palamis*, the other a Lawyer named *Democles*, the third *Triffon* a Phyſitian; theſe four perſons were ſo inſeparable, and a certain ſympathy of Humour

Humor had ſo united them together, that 'twas impoſſible to disjoyn them, they lov'd one anothers perfections, and ſupported each others infirmities, and ſo dextrouſly accommodated themſelves to each others paſſions, that they ſeem'd to have but one heart and one will, conſtantly viſiting and communicating their moſt ſecret affairs each to other, but when they would freely with open hearts converſe, they met at the Caſtle of *Tinoe:* here they kept there little conferences, and in this place held their petty Parliaments; if the Houſe were troubleſom, the fields were open to them; ſomtimes they went to ſeek the ſhade of a neighbouring Foreſt, and otherwhiles by the banks of a pleaſant murmuring ſtream they converſt; One day as they were entertaining themſelves in a corner of this Foreſt, when the Sun darted his moſt fierie rayes, they heard the Complaint of a languiſhing voice, ſuch as might proceed from a perſon afflicted with ſome ſudden misfortune. What was now to be done? ſurely if Courteſie did not oblige them to lend an ear, Curioſitie would endeavour to know what it meant, *Dorilas* goes foremoſt, and is followed by his Companions; but they had not gone farr, ere they found a man with ſo dejected a countenance, that he appear'd like Sun-beams ſhot through a dark obſcure Cloud.

God keep you Sir, ſayes *Dorilas*, What is it that draws theſe complaints from you? Have you received any Miſchance in this Foreſt? If ſo, can we ſerve you in that or any thing elſe? At which encounter and words the Stranger found himſelf ſo ſurpris'd, that looking in their faces, and conſidering with himſelf whether they might be friends or enemies, and not knowing whether to yield to hope or fear; till ſeeing they had the appearance of men of Honor;

Gentlemen, (ſayes he) I have received no Wrong or Injury of any one in this Quarter, at leaſt that I know of: What I have to complain of is my ill Fortune, that has reduc'd me to this condition in which you ſee me; 'Tis ſhe, that after I had felt the effects of her clemency, has now laid her cruel tallons on me. If you deſire to know what afflicts me, I le tell you, that I have loſt a perſon in this Foreſt, whoſe life and preſence is ſo dear to me, that if I find her not, I ſee my ſelf confin'd to perpetual grief: And in helping me to a guide that may conduct me in this neighbourhood in the ſearch that I am engaged to make, you will therein ſo far favor me, as that I ſhall think my ſelf by this your Courteſie entring into Fortunes favour again, as now weary of perſecuting me, in which you ſhall not oblige

an

an ingratefull perſon. And if the condition you behold me now in, make you believe me unworthy your aſſiſtance, I hope you will change that Opinion, when I ſhall have told you who I am, and by what Misfortune arrived in this Foreſt.

4. Sir, ſayes *Dorilas*, we are ready to aſſiſt and ſerve you; but you appear to me not in a condition to travel farr: therefore if you will allow your ſelf time to repoſe in my Houſe, which is here by, I ſhall take it for an honour; and in the mean time we ſhall ſend men all about to ſeek what you have loſt, I ſhall not trouble you further with what Complements paſs'd at this meeting, nor the conteſts, offers, and thanks that paſs'd between them, but tell you only that the young Stranger carried himſelf with that Civility and grace, that *Dorilas* and his Companions took him for a perſon that deſerv'd honourable uſage. They conducted him to *Tivoe*, and there help'd him to thoſe that ſhould receive inſtruction from himſelf how they ought to proceed; and after they had given him a light refreſhment to ſtay his ſtomack till Dinner, they invite him to tell the cauſe of his Misfortune.

5. He ſeem'd to be much ſurpris'd with this their deſire, as not knowing whether he ſhould ſtay, or go with thoſe perſons that were

ſent in queſt of what he had loſt: or whether he were beſt to conceal, or tell his name. Which *Dorilas* perceiving by the divers changes of his Countenance, endeavoured to aſſure and ſettle his minde in a right poſture; lets him underſtand, that he is in a place of ſecuritie, that nothing can be better ordered then what is already done. In a word, he reaſons ſo curteouſly with him, and ſo ſweetly inſinuated into his good belief, that at laſt he was able to do what he would with him. 'Tis now high time to ſet them to Dinner, where each man does his endeavour, except the poor Stranger, in whom appears a languiſhing laſitude; they perſwade him to eat ſomething, and not to trouble himſelf with the Accident that had hapned; but eſpecially they deſired to know his name, and by what miſchance he came to wander in that Foreſt.

6. I am ſorry, ſayes he, to trouble your better Entertainments with the recital of my Misfortunes, but more, that you oblige me to tell you thoſe things that muſt put Confuſion in my minde, and ſhame in my forehead: *Gentlemen*, You ſee a Young man that has a troubleſom buſineſſe to untangle, which has only hapned to him by being bred with too much libertie, and given too much belief to his youthfull fancies: I know not whether I

ſhall

ſhall have the Confidence, or you the Patience to hear them; 'Twill be a troubleſom diſcourſe if I once undertake it, much like ſick mens diſcovery of all the Cauſes and circumſtances of their diſeaſe, that they may recover their health the ſooner. I promiſe my ſelf ſome ſuccour from your Curteſies, when you ſhall underſtand the grief that now preſſes me.

I am called *Siſaras* of the Country of *Timice*, and if I may be permitted to ſay who I am, I may affirm without vanity that I am a Gentleman, and the eldeſt ſon of one of the beſt Families in our Province, would you believe it in the Condition you now ſee me? Would you not take me rather for ſome Vagabond, that had deſign to abuſe your Civil Credulitie with falſe inſtances? Do not believe it; but hold your judgement in ſuſpence, till I have told you the beginning and progreſs of my Misfortunes.

7. 'Tis then too true, that I was undone with too much Idleneſs and libertie, in ſhort, by ill education.

The Conduct of my Younger Years was given to an old Waiting-woman, whom long ſervice had rendred ſo conſiderable in our Family, that ſhe was as abſolute as the Lady her ſelf; Permit me to begin my diſcourſe from

from her, as from whom I learned the first Rudiments of my silly sagacity; I was under her lash and government till the age of Fourteen years, I depended only on her, and received no law nor rules but from her mouth; all the little qualities and perfections desirable in a Childe came from my Governess, who would have took it very ill if any body else had given me the least Instruction; Will you let me tell you in a few words what she taught me all this while? truly Impudence and Arrogance, with a neglect of all the world, valuing my self, my House, and means, which to hear her, was without Comparison, as if I had been to Command or Govern all the World. To mention Civilitie, Gentleness, or Courtesie to me, was, as she thought, to derogate from the greatness of our House. These fine Instructions suted so well with my nature, and little peevish humor, that at the age of twelve years old I thought my self a person fit for observance and respect, which if not payed me, I highly resented it, and never was at rest till I had satisfaction; so that all their care was to flatter and make much of me, Candying me in delights.

You may perhaps, ask, Whether amongst all this, they mention'd not books and study to me? by no means: I believ'd the Latine tongue

tongue was unworthy a Noble perſon of Quality, & fit for none but men of mean condition. 'Tis very true, that at twelve years old they brought me a Governor called *Turipott*, that had deſire enough to make me Conſiderable; but he alas! what could he do under the control of a tender Mother, and a fooliſh Governeſs, who would have quarrell'd with him if he had moleſted me never ſo little? What could he do to a Childe that had too much taſted of Liberty? He was forc'd to comply with my Humor and faſhions; to do otherwiſe, was to diſturb the Tranquillity of the Houſe, and make himſelf Criminal without remiſſion. Oh! how I now know the faults I then did, or they let me do; not finding it now ſtrange, that their too great Indulgence has put me in the ſtate I now am in! but this Conſideration is now too late, 'tis paſt remedy, the dice are caſt, I muſt follow my deſign and purſue my Inclinations, though prejudicial both to my Honor and Fortune.

Comming now to the Age of eighteen years, ignorant both in Learning and Virtue as a Child new born, but in Malice and Miſchief as skill'd as a Man of thirty, I thought of nothing but contenting my appetite; I play, hunt, hawk, do what I liſt without controll; my Element was in the Company of

of ignorant looſe fellowes, being never in paine, but in the Company of Learned, vertuous, or ſober perſons, whoſe diſcourſes were abomination to me, hating them with an irreconcilable hatred; if I meet with any ſuch, I turn my face away, to ſhun the incounter; if I am forc'd to meet them, and obliged to diſcourſe with ſome Perſon of Quality, whoſe Merits and Eminencie I am *per force* obliged to honor, I am as much ſurpriſed as a Country fellow that would make a ſpeech to his Prince: I know not of what to ſpeak, much leſs to anſwer what is propos'd to me; they ask me an hundred queſtions, and as often times change their diſcourſe, ere I anſwer one wiſe word; 'Tis a ſad thing to either ſee, or hear me, more to entertain me; all my ſport conſiſts in making mouthes, and changing poſtures, anſwering I, or No, &c. Will you know when I am in my Kingdom? 'tis then, when I am in the Company of Grooms and mean Fellows that depend on me: 'Tis then my tongue goes, who but I? And although my diſcourſe be of nothing but Doggs, or Hawks, or ſome courſe Childiſh ſtuff, it paſſes for good, finding thoſe there that admire my Wit and Ingenuitie: So true is it, that Great men are alwayes flatter'd even in their Imperfections.

Living

Living after this manner, you may well believe I wanted not persons that suted themselves to my humor; truly I had enough to spare, taking great vanity to make my self Considerable to those of Low Condition, that never heard speak of Honor; this day one propoſeth an expedient to pass the time with, to morrow another, he that offers the most voluptuous and extravagant, pleaseth me best: when they once found my inclination, every one courts it, each striv'd to be the most officious, even my Neighbours as well as Servants added fewell to this youthfull fooliſh fire. You behold now my Life and Humor, which much displeased my Governor; but he could apply no remedy, though he endured reproaches for it: he quarrelled often with me concerning these affaires, but to no purpose, threatning to leave me, as not willing any longer to take my shame; but while my Parents took no notice of it, 'twas labour in vain to go about to controll me.

I have told you all this, to make you see the way that led me into greater Errors; I begg your pardon for having enlarged my self farther then in Modestie I ought, since the Question was only, what was the Cause that brought me into this Country? I will now tell you.

8. In

8. In the midſt of this great Liberty and freedom to go whither I would, viſiting our Neighbours, I ſaw a young Damſell that at the age of twelve years, was already capable of begetting Love; you may imagine whether my heart were now tinder, and apt to take fire at ſo beautifull a flame; She was yet but a breaking *Aurora*, a dawn that was not yet day, but that promiſed glorious beams in her full Meridian, which I already ſeem'd to foreſee would dazle my eyes: But why do I forbear telling you the Cauſe of my Misfortunes.

Know then, that I no ſooner beheld this budding Beauty, but I felt the ſmart, which was the more ſenſible, as having never before experimented the violence of ſuch a flame; you might have then beheld me ſuddenly faln into a deep melancholly, ſolitary places are now my delight which before I never knew, becomming ſad and penſive; In which profound ſilence, all my Entertainment was the Idæa of my Miſtris, which ran through every Corner of my Imagination. Oh, how eaſie 'tis to engage ones Libertie! how hard to free ones ſelf, chiefly in thoſe firſt Encounters; Impreſſions being then moſt ſenſible, give no place to Reaſon.

Some moneths paſs ere my paſſion was diſcover'd

cover'd, my thoughts ſtill turning, like a touch'd needle, towards it's North Star my *Vallinda*, for ſo was my fair one called; all my deſigns tend but to pleaſe and ſatisfie her, eſteeming it glory enough to ſerve her, which I am now reſolv'd to do. I begin to ſeek an Occaſion to declare my love to her, but find it very hard; beſides, if I could find an Occaſion to expreſs it, ſhe has not the Judgement to reſent it, being yet a Tender Soul, white as Innocency it ſelf, full of Dove-like ſimplicity and Childiſh diverſions, being my ſelf ſcarce yet a man. I only viſit her ſome times and entertain her, mixing in the midſt of our diſcourſe ſome words that might let her underſtand the great power ſhe had over my will.

Was I not mad think you to deſign upon ſo young a Mind, and to abandon my ſelf to the Mercie of a Child? but I ſo proceeded, whilſt our years increas'd, and made us both more capable of this paſſion, being now ſo farr advanc'd, that I could not reſt one day without viſiting, and ſacrificing to this little Idol, whoſe divinity and my ſuperſtition encreas'd with her years.

But ſuch frequent Viſits could not be well made without being taken notice of, either by my Mother, or *Theocrine*; (for ſo was *Vallinda's*

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Vallinda's Mother called) but it was neither the one or the other, but only *Termine*, who was the Matron I already mention'd, who having had a care and kindneſs for my Childhood, had now a love to my Youth; a ſtrange thing, that Love ſhould take up his quarter in a Carcaſs or whited Sepulcher, extracting flames from a body half rotten. I could have ſcarce believed it, if I had not ſeen it; ſo true is it that Love makes Arrowes of all wood, perching on every bough. This Matron having now a paſſion for me, and knowing mine to *Vallinda*, you may imagine whether ſhe watch'd my Actions, or no: or what Interpretations they made of them, you would have been pleaſed to ſee her diſquiet apprehenſions. I never went out of the houſe, but her eye follow'd me, nor ever ſpoke, that ſhe gave not a ſenſe to my words conformable to the Opinion ſhe had of my Love; No Occaſion fell out to give me a hint, but ſhee took advantage thereof: To day ſhe makes a Remonſtrance to me, grounded on the care ſhe has of me; to morrow another, on the apprehenſion ſhe has leſt I ſhould commit ſome folly. I ſhould tyre you, if I ſhould give you a ſtrict account of the divers agitations of her minde, and effects of her fooliſh paſſion; but ſhe got nothing from me but

ſcorn

ſcorn and mockerie for her pains; ſhe might have thought of ſome better way of diverſion, which ſhe did at laſt. Finding my Mother at leiſure to hear ſtories, ſhe told her that of my Love, of which ſhe gave her ſo many inſtances, that my Mother ſeemed divided in her thoughts, whether ſhe ſhould believe her or no; withall, ſhe began to exhort her to apply ſome remedy, ere the diſeaſe went too farr, and became incurable: but my Mother being buſied with ſomething elſe that troubled her, and weary of her diſcourſes, ſent her deſpitefully away, making her underſtand in a few words that ſhe was the Cauſe of my perdition; Commanding her in the end not to trouble her ſelf any longer with my Conduct. You may eaſily imagine, whether ſhe did not now repent to have been ſo buſie in her Information; but ſhe concealed her diſpleaſure, expecting the Event.

9. In matter of advice we ought to deſpiſe nothing, but make profit of that we ſeem not to know. My Mother that had before taken notice of my addreſſes, was ſorry to hear any more, being of thoſe that flatter themſelves in their faults, and will not take notice of it, till the whole World do ſo too; but at laſt ſhe did, and acquainted my Fa-

ther with it, who was no more moved there-
at then with a diſeaſe, that conſiſted more
in Opinion then Truth: He made ſhew ne-
vertheleſs to apprehend this event, and took
hold of it as a fair Occaſion to chide my Mo-
ther for her too great fondneſs of me, and
giving me too much liberty, and judged it
requiſite, as a Remedie, to ſend me abroad.
Behold my Mother in great diſorder, ſhee
muſt either ſuffer my follyes, or conſent to
my Baniſhment; had ſhe rather have me ſick
at home, then well abroad? In the mean
time my Father decrees, without further
conſulting her, that I ſhould depart within
few dayes to learn my Exerciſes. It was a
juſt Order, of which none could complain,
but that 'twas pronounced too late; which
was the cauſe that diſſembling my diſpleaſure,
I reſolved to undertake chearfully this ſad
Voyage, without Complementing or bid-
ding my *Vallinda* farewell. Imagine you
whether I did not well bridle my paſſion,
I knew I had too imprudently blown my
flame, and now I thought how I might re-
pair my fault, in giving them apprehenſi-
ons quite contrary to what they formerly
had of me; or at leaſt I would make them
believe, that they had accuſed me with-
out cauſe.

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Let us now make haſte to the Academy: whither I went accompanied with my Governor, who promiſed himſelf to make me Conſiderable. Being there arrived, I ſee, regard, contemplate, and admire, a world of Young Noblemen, great, and ſmall, all Brave, and Gallant; I ſee thoſe that are very forward in their Exerciſes, and others that newly begin: in a word, I have not attention enough to receive the diverſity of Objects that preſent themſelves to my eyes and underſtanding.

One thing, amongſt others, ſtruck me with aſtoniſhment, I believed before there was none nobler then my ſelf, being the Chief of our Province; or I at leaſt thought ſo, by being ſo much flatter'd in that belief; and my Preſumption was got to that heighth, that I believed in what part ſoever I came I ſhould alwayes meet with the ſame difference, reſpect, and ſubmiſſions, as was given me in our Villages, and Neighbourhood; but I quickly found my miſtake when I perceived my Quality to be not ſo Conſiderable. It's very true, that as 'twas none of the leaſt, ſo was it not of the greateſt: The Genealogie and Original of my own Family I knew well; but was very ignorant of theirs. Lord! (ſaid I to my

ſelf) how comes it to paſs that ſo ſmall a Principality as ours ſhould produce ſo many Noble Families? From whence came this Order of Nobility? How comes this ſuper-eminence that we have over other Eſtates?

10. This was the firſt Curioſity that troubled my thoughts, and as it grew upon me, ſo by me it was the more cheriſh'd, thinking by this diverſion to diſperſe Loves Clouds from my mind. But I had not the underſtanding to manage it dextrouſly, & chiefly in this place, where much Circumſpection was requir'd, to avoid deriſion and cenſure: Never did I come into the Company of any of my Camerades, but to them I did put ſome queſtion or another on this ſubject. My Governor told me enough, but my Curioſity endeavour'd further, and already I was ſo well known by my Curious Inquiries, that they called me the Noble Inquiſitor; ſo that at the laſt I wanted not Maſters that told me more then I ought to have heard. In Schools one Maſter ſufficeth to many Scholars, but here, as ſoon as my ſimplicitie was diſcovered, I found my ſelf a ſingle Scholar to many Maſters, that told me more Stories then Truth's. Do you not look with Compaſſion on me, ſeeing me at the mercy of ſo many Young men? Truly I found my ſelf in great diſorder,

diſorder, and ſo had long continued, if the vexation I had to ſee my ſelf abuſed, had not obliged me to handle one of my Companions in ſuch ſort, that others found I was returned from my ſimplicity.

Siſaras breath began now to fail him, and at the ſame time *Palamis* was about to declare his ſence upon what had been ſaid: But *Dorilas* having mark'd that the Young Gentleman deſired to know the Original of Nobility, He conceived this Matter Concern'd him, and that he was obliged to ſay ſomething on this ſubject.

11. You were not without trouble, I perceive, when you became the ſcorn of your Companions, and the Butt of their deriſions; and I ſhould have been Concern'd for you ſeeing you in that diſorder, but commonly ſcorn falls upon the ſcorners. I do greatly approve that Gentile Curioſitie that exerciſed your thoughts, not only that it might make you forget your Love, but becauſe you deſired to know that which more properly belong'd to a perſon of your quality. We never better manage the Actions of our lives, then when we Conduct them by wayes leading to our Condition. The Burger ought to know the duty of a good Burgeſs; The Gentleman the life and actions of

worthy Gentlemen: Now the practice of this point conſiſts in knowing the Cuſtomes of former times. I doe again praiſe that worthy deſire in you of underſtanding the Original of our great number of Nobility, it was the way to come to the knowledge of an infinite number of Worthy Acts performed by our Predeceſſors, ſerving as a ſpurr to incite us to Vertue. I believe you have not parted with this Curioſity, without giving it ſatisfaction to the heighth; yet that ſhall not hinder me, from declaring ſomething of my ſence upon it; You will receive a double advantage by it, one, the repoſing of your ſelf, and the other, in ſeeing how near the weak knowledge I have of this matter comes to your own. To begin then;

I find that the Latin word *Nobilis* comes of *Cognoſcibilis*, and by conſequence, the Noble man is he that makes himſelf known by his Worth, and Heroick Acts; which being ſuppos'd, let us ſee how many ſort of Nobles there are, which are the moſt legitimate, and recommendable, how they had their beginning, how they were augmented, and how diminiſhed; and, in ſhort, what Titles the Nobles have to diſtinguiſh one from the other.

12. The

12. The Philoſopher mentions 4. ſorts of Nobility: The firſt, of Fortune; The ſecond, of Vertue; The third, of Blood; and The fourth, of Science. S. *Gregory Naz.* mentions 3. ſorts of Nobility; The firſt, he calls Divine, being that of the Soul; The ſecond, Humane, which is that of Vertue; The third, is that of Blood. *Bartoldus* makes 3. likewiſe, which have reference to thoſe of St. *Gregory*'s, Natural, Supernatural, and Civil; but for as much as theſe diviſions ſmell of the Schools, we will leave them, and ſay, there is but one perfect kind, compoſed of two imperfect; the firſt, being that of Blood; the other, of Vertue, or the Mind: of which we ſee an Image in Man, being compoſed of two parts, a Soul, and Body; and as in this Compoſition the Soul is the Nobleſt part: ſo in this Compoſition of perfect Nobility, the Nobleſt part is Vertue. Now this Vertue conſiſts in living well, and vertuouſly, and doing generous acts worthy of memory; in a word, in making our ſelves ſo Conſiderable by a worthy life, that wee may deſerve to bear this Title of Honor. For the Nobility of Blood, it conſiſts in being ſprung of Noble Parents; to which may be added thoſe new Nobles that obtain this Title of Honor for them and their Poſterity. Thoſe likewiſe may be ſtiled in

part Noble, that are Vertuous.

Thoſe are in part Noble, that are ſprung from Noble Parents; but thoſe perfectly Noble, that have them both together. Shall we call him perfectly Noble, that is ſprung from worthy Anceſtors, if no acts of Vertue have proceeded from him? Or him Noble, that acts vertuouſly? No: But the truth is, theſe are more worthy of eſteem then the other; Vertue is always to be valued, though it cannot give them Titles of Honor. What then ſhall we ſay of our ſmall Gentry, that have neither Nobility of Blood, nor Vertue, and yet will nevertheleſs Carry the quality of Noble? I pity their Vanity, and more eſteem a ſmall Artificer, then one of theſe pretended Nobles, if they have nothing elſe but this imaginary Title of Honor. Let it then be granted, that perfect Nobility is Compoſed of Blood, and Vertue; but that which gives it moſt eſteem, is Vertue; the vertuous Ploughman has a better pretence to Honor, then the vitious Lord: Vertue and Vice diſtinguiſhes the Free-man from the Slave, and the Noble from the Peaſant, (ſayes the Philoſopher.) Nobility without Vertue, is a Body without a Soul, not to be valued; but Vertue is a Soul without a Body, alwayes Conſiderable where ever it is; there is no-

thing

thing but Vertue that juſtly gives one Preheminence above another. From whence comes it then, that Gentlemen boaſt more of their Blood, then Virtue? and of the Antiquity of their Houſes, and memorable deeds of their Anceſtors? 'Tis becauſe they are ſo farr blinded, that they eſteem themſelves rich of what belongs not to them. What is it to you that your Grandfather was a gallant man, if you be not heir to his generoſity? Or what profiteth you to have had ſage Progenitors, if from thence you decline? Or that they were valiant, and generous, if you be baſe and unworthy, that can beget nothing but confuſion in your mind? Their Vertue was their own, not yours; We neither walk nor ſee with the feet or eyes of others; no more derive we from their actions, I had rather, ſaid the Orator, that my Vertue ſhould begin in me, then be borrowed from my Anceſtors; I had rather be vertuous, and have vitious Parents, then vitious, and to have them virtuous. Nobleneſs of Blood has raiſed no Families without Vertue; but great Virtue has without that of Blood.

'Twas that the Philoſopher meant, when he ſaid many Kings came out of the Houſes of Slaves, and many Slaves from Kings From whence is it, that thoſe that deſcend from Princes

Princes become Slaves, but by their Vices, or want of Vertue? Or how come the Children of Slaves to be Kings, but by their Vertue. *Tamberlaine*, by moſt, is reported to be the ſonne of a Shepherd, and that alſo himſelf followed the ſame profeſſion; admit that his Vertues were not Chriſtian, yet they were at leaſt Moral, and Heroick, raiſing him to a glorious Throne. As much may be ſaid of *Agathocles* King of *Sicily*, that was the ſonne of a Potter; of *Telephanes* King of *Lydia*, the ſonne of a Carter; of *Valentinian*, the ſonne of a Rope-maker; and *Primiſlaus* King of *Bohemia*, who was the ſonne of a Cowherd. I might recount you many, that could not boaſt of their Parents, but rather of their own Vertue. If you would know the profit we ought to derive in having Noble Parents, 'tis, that we ſhould imitate their Vertues, and ſo prove our ſelves their lawfull Offſpring, ſo ſhould we have a good Title to their Honors. Let us draw this Argument no further, which by proving the excellency of Vertue above that of Blood, tends only to bring truth in queſtion; but let's now come to treat of the advantage of birth, and ſee what's conſiderable in it.

Suppoſe then that Vertue be the worthieſt part of the Compleat Noble man, ſhall we

we ſay therefore that advantage of Blood is of ſmall eſteem? No truly: it has its value after the other; 'tis a Treaſure to be eſteemed, all men of Honor having a Conſideration for it; it being an Honor to a State to have Noble perſons worthy of their Predeceſſors. We ought to believe, ſayes divine *Plato*, that their Nature is better, and more generouſly inclined, then that of Ignobles. All Lawes Civil and Humane honor Nobility of Blood, and deſire that eminent Charges ſhould bee conferr'd on them.

This being ſo, why ſhould not we then worthily eſteem, and render them what's their due? In ſacred Writ God commands *Moſes* to diſtribute the dignities of Judges and Captains to the wiſe Nobles; and when *Tobit* knew that *Aſarias* was the ſonne of great *Ananias*, he honoured him the more, ſaying, that he came of a Noble extraction. In the *Acts of the Apoſtles*, where mention is made of ſuch as were converted, Certain noble Dames are eſpecially recorded. Moreover, the Sonne of man being to take Our Humanity, made choice to be born of an illuſtrious Family, no leſſe then Royall. By all which examples the prerogative of Noble Blood doth better appear. And the *Orator* had reaſon, when he ſaid it was a rich patrimony,

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patrimony, and that thoſe who laid the foundation, could not bequeath any thing to their poſterity exceeding it in value.

13. But who the firſt were that laid this foundation, and that poſſeſs'd this quality, we will here examine. The *Hebrews* eſteemed thoſe Noble, that ſprung from Royal or Sacerdotal loins. The *Greeks*, thoſe that were deſcended from Illuſtrious men. The *Romans*, ſuch who had merited ſome Civil, Mural, Naval, or Obſidional Crown, and thoſe whoſe Families had paſſed or poſſeſſed the moſt honourable dignities in their State. The *Carthaginians* beſtowed as many Rings and marks of Nobility on the perſon, as he had done noble and generous acts; But in leaving Antiquity, we ſhall find, that now in *Europe* thoſe are reputed as Nobles, who are deſcended from Noble and Illuſtrious Houſes and Families: And in confining our ſelves to the limits of our own Monarchy, we ſhall the better underſtand how this Quality had it's beginning, as alſo the progreſs that it hath made.

In this enquiry we might extend our Curioſity to the times that the *Romans* governed here, and higher then that alſo, if we would examine the Writings of thoſe that labour in ſearch of the Original of our Nation from the

the time of the Deluge; but 'tis very hard, if poſſible, to know what Government was uſed in that age. We will content our ſelves therefore in diſcovering how it was ſince Kings firſt ſettled a Government in theſe Countries.

I ſay then, that the firſt Nobles were thoſe that moſt worthily ſerved their Princes when they firſt ſettled the foundations of their Empire, by driving out the *Romans* that then commanded us. See how a great Legiſlator intending to give Laws to a Republique, ordered, amongſt other things, That the arms ſhould be in the hands of the true and natural Citizens, and Traffick remain with Strangers, without intrenching the one upon the other: Our Monarchs at their coming into theſe Provinces, conſidering of Maxims ſuitable for their eſtabliſhment, thought on this. And as ſoon as they had conquered any Countrey, they diſpoſed of the Arms into the hands of their own Nation, and left traffique remaining in that of the Natives they had conquered; which was no more then only to keep the better end of the Staff, and to preſerve the Conqueror maſter of the Conquered. It's no wonder to ſee the Hen under the Hawks tallons, that is accuſtomed to live by prey; no more is it that people

unuſed

unuſed to Arms ſhould live ſubjected under the hands of Souldiers.

But it's not enough to have this prehemi-nence, if we have not with it the meanes to preſerve and maintain it. Our Monarchs therefore did not want that policy, for that they reflected on the Government of the *Romans*, who upon the like Conqueſts, to recompence and maintain their Souldiers in their functions, daily diſtributed thoſe lands which they Conquered amongſt them.

This Maxime they followed, and as ſoon as they had acquired never ſo little, they diſtributed it amongſt the moſt valiant of their Souldiers, who by this means were ſo animated, as that it bred courage in the meaneſt, that thereby they might make themſelves ſo conſiderable, as that their deſerts might be requited with ſome Lands. None were more honoured amongſt them, then thoſe that were next the perſon of their General, whom from thence were called *Gentiles*, and *Scutarii*: So likewiſe in the infancy of our Government, thoſe were moſt honoured who were next to the Kings perſon, which were all ſelect men, and called Gentlemen, and Eſquires: And thoſe it was that have laid the *baſis*, and from whom the Nobility wee now have are derived; and were themſelves

the

the first Nobles, being freed from all pecuniary Taxes or Levies to the King for those Lands he had given them, and in lieu thereof were fesled to defend the State by Armes, upon those sort of Persons it was that the People and Common Souldiers began to found Nobility upon, and so consequently to honor them.

14. But upon what Conditions were those Conquer'd lands given them? or how did they possess them? and what was their duty to the Soveraign? Let us inquire into, and we shall find, that in the beginning this distribution was but transient and temporary, as Church Livings are now, and which at the Soldiers death returned again to the Crown, so that the King dispos'd of them as he thought fit, and in those times were called the Kings Donatives, and continued but during the life of the Incumbents, who were thereby obliged to be in a readiness with a certain number of men, and to wait on their Soveraign when they were called; in which wee may behold both the first Institution of the *Reireban*, and the Infancy of a Monarchy, as also how our Kings paid those that served them: There being no better way to be well served, then by rewarding well; and our Monarchs having in their power the disposition

ſition of ſo many good lands, might largely recompence thoſe that ſerv'd them. By theſe wayes have they founded an Empire that hath carried its Arms to the moſt remote parts.

You will tell me, perhaps, that this way of diſtribution was likelier to put Souldiers upon Husbandry, and Commerce, rather then oblige them to their Military Functions: You ſay true indeed, if it had been permitted them; but in that time, as well as now, that was forbidden the Nobility: The Souldier having received his Lands of the Soveraign, put them into the hands of the People, certain Rents only reſerved, every one making his bargain for his beſt advantage; by which means it came to paſs that there was two ſorts of Tenures, thoſe of the Nobles were called *Feudales*, and thoſe of the Ignobles *Allodales*, and ſo by conſequence two ſorts of Vaſſalls, *Feudales*, and *Allodales*. The revenue of the *Feudales* conſiſted in Reſerved Rents, letting their Lands to their Inferiours; That of the *Allodales* in improving their Lands by a diligent and carefull Husbandry, the remainder after their Lords were paid coming to themſelves.

There never was a more prudent Government eſtabliſhed, containing every one in his duty, preſerving a good Correſpondency be-

twixt

wixt the King and his Nobles, and between hese and the People; If the Lord carried imſelf too high and preſumptuous towards is Soveraign, he thereby loſt his Lands; the ke was betwixt the Lord and the Peaſant; ut this laſted not long, the fault being ſome- mes in the Superiours, ſometimes in the nferiours; The Story of which, with the veral Changes that have hapned, would be o tedious to recite: we ſhall only therefore bſerve, that 'twas the Nobles that troubled is Order, on the one ſide, by deſpiſing their overaign, and on the other ſide by their too dely handling and uſing the Common peo- le.

15. In which to let you ſee how, you all underſtand, that in the beginning they eld it an Honor to poſſeſs theſe tranſitory nds, no body refuſing them; but then in a ttle time they began as much to deſpiſe is Condition, and endeavoured to make reditary in their Families that Eſtate, which efore was but for life. In effect, this deſign ll out ſo well, that ſome of them having ob- in'd by the favourable bounty of their Prin- s what they deſired, a way was thereby ade to let in all the reſt; thoſe that had no nds, asked them for life, and they that had em for life, asked a perpetuity in them, on

Condition to render Sute and Service.

This was now a second Establishment, i which the King gave great Priviledges, Im munities, and Recompences; but this Boun ty could not long last, for the reign of two o three Kings emptied the Bank. And by th means all Estates becomming hereditary i Noble Families, the Kings became strip'd o what made them fear'd and honor'd.

What think you of this Government? D you not believe it was as great a diminution t the Regal power, as 'twas an advantage to th Nobles? which was no little fault in the Princes; which I am perswaded proceede from the cunning of the Nobles that abuse the Indulgence of their Soveraign, the mo powerfully to confirm their own party, as so fell out afterward in succession of Tim To be short, as they had deplum'd their Pri ces, and made themselves too great by the extraordinary Liberalities, they arrived at la to such a degree of boldness, that they beg to justle their Master; and having to the great Revenues the addition of Great Offic in the State, they then began to discove themselves, and had the Confidence to mak themselves Kings; Observe how private Am bition shoots it self, when 'tis not kept und by its Superior. About this time every o beg

egan to draw ſomething from their Sove-
ign: Thoſe that could not Command the
ſtate in general, made one in particular.

16 In theſe times began Fortreſſes to be
uilt, every one deſiring to keep that by force
hich he had gotten; This Kingdom being di-
ded into petty Principalities, each of them
aying the Prince, they diſpoſed of what
ey acquired to thoſe that aſſiſted them,
hich gave beginning to the rack-renter, and
llenage, letting their Tenants ſuch hard
rgains, that you may eaſily believe all
ings paſſed with unjuſt violence. See how
little fault in the beginning increaſed it ſelf
the end! The intentions of the Princes
eing, when they made theſe great Donati-
ns, to erect great Houſes to ſupport their
hrone; but inſtead of ſupporting it, they
ve been a great means of undermining

But what is become of ſo many Houſes that
ere built at the expence of the Crown? and
y wayes lawfull and unlawfull? Some yet
main, and the reſt return'd from whence
ey came. Thoſe powers that are bounded
ithin the limits of Reaſon ſubſiſt, when
ther extravagant ones loſe themſelves. And
is too great power that the Nobility uſurp'd,
as the Cauſe of its diminution. In this man-
er.

17. The people on one side grew weary of supporting so many petty Tyrants; the Kings on the other perceived their greatness suffer'd a diminution amongst so many petty powers; for these causes both King and people invented many wayes to ruine them, or at least to humble them: and this project was begun by the Kings of the first Race.

The best policies arise upon reflection on faults already made, or seen committed. The Crown having now twice changed hands, the last possessor found how it had so faln out and that the great Miscarriages came from the great power of the Nobles, and from the too great facility and bounty of their Princes; they therefore sailed betwixt both, and by those Maximes which they delivered as Traditional to their posterity, have so well thrived, that they have reunited to the Crown all that had been formerly taken thence. Expect not that I should tell you how all this came to pass, you shall find it in the Stories, and I hope to satisfie you, in telling you four or five wayes which much advanc'd the Work. The first was, the sending those Princes to Eastern Conquests which they could not do without losing their lives, or much weakning their purses. The second, In surprising them with Crime

f Felony, by this way laying hands on their ſtates, making them oftentimes culpable, hen they were not. Another was that of Mariages; as ſoon as any of theſe Eſtates fell o the Diſtaff, to find a way to marry her in- o the blood Royal. The fourth, that of wing diviſion amongſt ſo many petty Prin- es, from whence Warrs ariſing, ruined either ne part, or ſometimes both. The fifth was, hen the Crown changed it's Stock, deſcend- g into a new line, he that eſpous'd it added all hat he poſſeſſed, which was uniting his own nds to the Crown, and rendring them ſubject o the *Salique* law; you will find Examples e- ough of this nature, it being by theſe wayes at their antient greatneſs was diminiſhed, inging back to the Crown what was taken om it. And now pray tell me, Would you ave us now in the mid'ſt of theſe diſorders? Would you have our State now full of theſe ttle Kings? For my part I deplore not their ll, but rather fear their Eſtabliſhment. I now well that the greatneſs of Empire con- ſts in ſeeing the Monarch accompanied with generous, and flouriſhing Nobility; but rinces and great Lords ought to receive heir ſplendor from the King, as the Starrs o from the Sun; if they deſire it all, they o but fairly endeavour to mount into the

Throne, which is none of theirs. The be
way is therefore to humble them, and pu
them into such a condition, as that the
shall not be able to Aspire beyond the
sphere.

In this may be seen what the Kings o
their side did to humble the Nobles; let
now see what the people designed, and wh
they did in order to this end.

18. We willingly admire the lives of tho
above us, and sigh for the means to arrive
their greatness. Most of the Nobles bei
come to that pass, that they would depend
no body, and would nevertheless have s
preme power over the people, who now h
this great authority and greatness in adm
ration, they began then to examine the mea
of obtaining it; to arrive at which, 3. Gat
appeared open to them, Arms, Learning, a
Money; so that some enter'd by the first,
thers by the two latter, which the Soverai
Princes the rather connived at, as knowi
the antient Nobilities splendor would be d
minished by the increase of the new; whi
wayes of ennobling I do believe have be
formerly used, but nothing in comparis
of what this time hath produc'd.

19. The first Gate was that of Arme
which consisted, in obtaining such a Declar
tio

ion from their Soveraign, as a perſon that in many Noble Acts had worthily ſerved their Prince and State.

The ſecond, that of Learning; declaring, that ſuch a one by his great learning and knowledge had worthily merited from his King and Country.

The third, that of Money; but for as much as it did not make ſo many great, as it has done ſince, we will ſpeak of the two former, and chiefly that of Learning, which is vaſtly grown in compariſon, and to the prejudice of the reſt.

There was two ſorts of Nobility, the one antient, and legitimate, the other new, and as one may ſay, Baſtard. The antient Nobility finding they ſhould be confounded if they lived in Cities with the new, and likewiſe conſidering their lands and revenues were in the Country, abandoned the Cities, and lived at their Country habitations; whereas before they lived for the moſt part in Cities, which were not then built as they have been ſince, from whence thoſe Gentlemen that ſtaid in Cities, were called Villains, and thoſe, Nobles, that lived in the Country. They often loſe, that think to get, as you will find in the proſecution of this diſcourſe.

20. In this ſeparation, Thoſe that were

made Noble by Arms, finding more luſtre in the Country then in the Cities, kept their habitations there, as moſt for their Honor, leaving thoſe ennobled by Learning in the Cities, by which means they got many good Offices, eſpecially thoſe of Judicatories, making thereby ſuch profits and advantages as by that means they eſteemed themſelves above the Country Lords.

21. It was no ſmall fault in the antient Nobility to ſeparate themſelves from the other in this manner, giving them by this means an opportunity to raiſe themſelves very high, making good uſe of what the other deſpiſed; for that while the One followed their Country ſports to inure their bodies to hardſhip, the Other in the City enabled their Brains for buſineſs: and at length, whilſt the others Ador'd Ignorance, theſe by their ſtudy and practice made themſelves ſo able, that the other, and the Kings themſelves were forced to make more uſe then ever of them, not being able without their aſſiſtance to diſpatch any great Affair. It was about this time that the long Robe began his progreſs, finding many followers, beginning now to be Courted even by thoſe that formerly deſpiſed it, and finding themſelves entangled in ſutes and troubles were glad to

crave

rave their ayd : ſo that in a little time they began to be more familiar, and to make alian-ces with them, and ſo being mixed together, one could hardly diſtinguiſh the new from the old ; many boaſted of their Antient Nobility who only derived it from their Mothers; or if otherwiſe, it was ſo mix'd, that little of the firſt Cloth was to be perceived.

I would not inferr by this diſcourſe that the practice hath been general, I will nei-ther ſay nor believe, that all the Noble Hou-ſes have been ſpotted with this mixture, in which I ſhould not only juſtle truth, but do injury to many, that have to this preſent preſerved themſelves in ſo great purity, that they cannot be tax'd with any blemiſh ; but if ſome have, more have done the contrary. But let us now ſpeak of thoſe times we can even touch with our fingers, and ſee what is now practiz'd. Was there ever Minglings ſo frequent, which they ſeem by neceſſity as it were obliged to ; for if an Antient Family languiſh under debts, or any other Conſump-tions, it can ſcarce now find any other Cure nearer hand, other remedies being at greater diſtance, and more danger ; they were there-fore forc'd to adore that Sun which ſhin'd in the others Coffers, and bow at the Altars of theſe Gentlemen of the Long Robe; they

give

give the Law, and keep the pots of Manna; your Sword-men are only rich in ſcarrs and oſtentation, but they indeed. If you find me one Nobleman that lives handſomly within the bounds of his fortune, I can ſhew you many that live beyond them: ſo that while the one is waſting their old Revenues, the other is making new Purchaſes; whereby moſt now eſteem the following of Arts as honorable, and more profitable then that of Arms, courting *Minerva* rather then *Bellona*.

22. I ſhall not diſpute the Queſtion which is moſt honourable, being an Argument of many points, I ſhall only ſay, that if there muſt be degrees of honor in a State, thoſe that expoſe their Brains and Bodies to danger, are more worthy of honor then thoſe that expoſe their Wit only. Let us look upon their employments; the one through all hazards employes the point of his ſword; the other, that only of his pen, or tongue: In the field, the firſt endures all the violences of heaven and earth, heat, cold, hunger, and thirſt; when as the other ſuffers under none of theſe Inconveniences, being warm, and at his eaſe. The Souldier hears nothing but the ſounds of Drums and Trumpets, menacing Death & deſtruction; thoſe at their Barr promiſing much better things, profit & peace, that Civil blood

drawn

drawn from the purſes of both ſides: In Wars Cannons are heard that kill without mercy; theirs at the Barr are charged with white powder, and go off without noiſe, but are as fatal to Mens fortunes, as the others are to their perſons; I leave you therfore now to judg to which moſt honor belongs. Truly, without any derogation from thoſe Gentlemen of the Robe, whom I much honour, if it be meaſur'd by ſufferance, Arms muſt have the higher place; how comes it then to paſs we ſee the contrary? but only from this, that the one husband their affairs better than the other.

You'll tell me, perhaps, that if Arts be not more honourable then Armes, they are at leaſt more profitable; but this would not prove true, if Souldiers would uſe as good Conduct in their Civil, as Military affairs, they were as profitable, if not more then letters; Caſt but your eyes on one that enters early into this profeſſion, that Conducts himſelf wiſely in his imployment, meaſuring his expences with his pay and revenue, making no ſuperfluity therein, that conſtantly perſiſts riſing from one degree to another, making himſelf more and more ſerviceable to his King and Country; he muſt have either very hard meaſure, ill luck, or worſe Conduct,

duct, if he arrive not at honourable Commands, ſooner then any that have not the advantage of him, either in ſervice, birth, courage, or experience; and comparing his with a Gown-mans fortune, paſſing likewiſe by degrees; ſhall find the firſt is more honorable, and probably more advantageous: Contrarywiſe, if one enter into the profeſſion of Arms too late, and out of ſeaſon, and think to be a Captain before he is a Souldier, exceeding in expences beyond his Revenue or pay, expecting to day before to morow, quitting his employment before the Warr is ended, certainly he will find himſelf in the Chymiſts error, ſpending 6. Crowns to make 2. and oft times nothing; but let us deferr this digreſſion to another time. Hereafter I will ſhew you how a Gentleman is obliged to ſerve his Prince in his Warrs, and, by the way, how there can be no loſs in it, if he govern himſelf wiſely.

I have told you ſuccinctly the Original, Progreſs, and Decay of the Nobility, that does not now carry the luſtre it did; it now remains, that I tell you in ſhort the Original of the Principal Officers of State.

All the antient Officers and their names may be reduced to 4. Heads or Governments; The firſt, is that of the Kings Houſe;

Houſe; The ſecond, that of the Warr; The third, that of Provinces; And the fourth, that of Juſtice. In the Kings Houſe I find there were 5. principal Officers, upon which all their others depended; The *Chancellor*; The *Maſter* of their *Horſe*; The *Great Chamberlain*; The *Lord Steward*; And the *Conſtable*. The *Chancellor* at the beginning did the Office of the *Secretary*; He diſpatch'd and ſigned all Patents, but they were more Authentique when they were ſigned by the other 4. Officers. The great *Maſter* was Preſident over the Kings Houſhold. The *Great Chamberlain* over the Chamber and Officers above ſtairs, and according to ſome, over the Tables. And the *Chief Butler* over the Cellars. The *Great Conſtable* over the Querries, and Stables. Theſe 5. perſons and their ſubordinate Officers govern'd all; but ſo many Changes have hapned ſince, that 'tis impoſſible to deliver a perfect Regiſter, eſpecially now when we have 20. Officers for their one. As for the Government of the Warr, there was in the beginning *A Maior of the Palace*, who Govern'd all the Militia, making all Officers in the Army, Warr and Peace were at his choice; in a word, all the weighty affairs of the Nation lay on his ſhoulders. It was no

hard

hard matter for him to make himself King when he pleased, especially when Idleness and Ease were the only supporters of the Crown, which they failed not to put in practice, as you may find in our Chronicles; In which we may observe, how dangerous a Thing it is to trust the whole Management of the State in one mans hands. These *Maiors* being now becom Kings, knowing they could not have greater Enemies then those they trusted with that Dignity, did therefore Abolish it quite. Our Princes of the third Race began to execute that Charge themselves; but as 'tis impossible a Prince, how vigilant soever, is able to support the weight of so great a State, so and in fine by degrees the Management of the Warr was put into the *Constables* hands, which made that Charge as Considerable, and almost as formidable, as that of the *Maiors of the Palace.*

As for the Government of the Provinces, I find it was long time in the hands of Dukes, which were, to speak properly, Provincial Governours, this Appellation comming from the *Romans*, who called their Commanders of Companies *DUKES.* These Dukes with their Companies being put into Garrison, and their Emperors farr off busie in their Warrs, such as were farthest

theſt from them, made themſelves Abſolute in thoſe Townes they kept, and not themſelves only, but entailed them on their poſterity: And from hence is come their firſt Inſtitution. In the beginning of our Empire, we obſerving the *Roman* policy, called thoſe Dukes that commanded Cities, but eſpecially ſuch as commanded Provinces; theſe Commands were tranſitory at firſt, but at the laſt we fell into the ſame Miſchief with the *Romans*; for our Kings being weakned with their Warrs, and the Nobles growing great, as we have already related, each one made himſelf Maſter of what was under his Government, under the Title of Dutchy, which the Kings were fain to ſuffer, rather than loſe all, being content to reſerve to themſelves their Homage only: By this means Dukes and Dutchies were much increaſed.

You may remember likewiſe how by degrees they were ſuppreſs'd: though 'tis true, they made others in their ſtead, & ſtill ſo continue to do, to the end the Crown may not want thoſe Dignities which uſed to accompany it; but ſo much difference there is betwixt thoſe and theſe now, as that in former times they were grown ſo powerfull, as to dare diſpute with their Maſters; which theſe

I be-

I believe durſt not, nor were it any way expedient ſo to do.

That in which I ſhall find my ſelf more perplext, is their Government, and form of Juſtice, of which I ſhall only take notice, that their more Antient Judicature was that of the King and his 12. *Paires*, who were the Soveraign Judges of all Matters. This Company gave the firſt being to Parlements, as ſome will have it, who uſed to meet twice or thrice in the year, and gave ſuch righteous judgements, that Strangers had them in Admiration.

Under this Company were particular Judicatures of ſingle perſons diſtributed throughout the whole Kingdom, and thoſe that exerciſed theſe Juriſdictions were called *Countes*, and the Extent of their Judicature was called *County*. You ſee now what was the Charge of *Countes*; it may be remembred that in the ſame Province there were two Principal Magiſtrates, one of State, and the other of Juſtice; one under the name of *Duke*, the other under that of *Counte*. Theſe two Dignities were of great Authority, and were held by thoſe of the beſt Quality; but when as they fell from the Obedience of their Prince, they began at the ſame time to fall foul one with another, and in diſputing

ing the higheſt end of the Table, and who ould be Maſter, the ſtrongeſt overpowred e weakeſt, and by the ſame means took e Government of both, it being at his hoyce to take the Title either of Duke or ount, firſt having ſtript their Kings ſo, as at they only left them a ſimple Homage; om whence, to ſpeak properly, may be ſeen hat was the *Counts* and *County's*.

You may tell me there were *Counts* before e adminiſtration of Juſtice was put into their nds, 'yet nevertheleſs 'tis not from thence ey took their denomination and Inſtitu-on; 'tis true: I will not ſay they took their eginning thence, we had them long time fore in our Empire, but that hinders not, t that they held the ſupreme places of Ju-cature. They uſed to call thoſe *Countes* at Accompanied the Soveraign in his Expe-tions: This name has reference to the La-e word *Comes*, that comes from *Comitari*: *Germany* the name *Counte* reflecting on the tine, has the ſame ſignification, as of Duke, General; the *Counte Palatin*, or *Palſgrave*, nified Governor of the Palace; *Comes Pro-ncialis*, *Lantgrave*, ſignified Governor of a ovince; *Comes Marca*, *Marcgrave*, ſigni-d Governor of a March, or limit of a Coun-y; *Comes Caſtrenſis*, *Burggrave*, ſignified

Commander of an Army; in a word, th
name has alwayes ſignified the Grandees
a Kingdom; ſo that it ſeems they have n
only had the power of Judicature, but alſo t
entire Command of Provinces, Commandi
as Soveraigns; but when theſe Governme
were united to the Crown, as we have relate
the Dukes, that they might not loſe their co
mands and dignities in the State, or rather t
name accuſtomarily uſed, others were and a
ſtill made, but without either the ſame pow
or Command they formerly had. Kings n
taking care they be not too powerfull to th
prejudice. It remains now to be underſtoo
who had the power of Judicature when
fell out of their hands, or rather when th
quitted it; for its not credible they would ta
the pains, being now become Soveraigns:
true then, they quitted the Exerciſe of t
office, to a meaner ſort of Nobility, that
called in many places *Vicounts*, *Vigueres*, a
Provoſts; theſe at long running made th
Command ſo conſiderable, and themſelv
ſo equal with their Maſters, that upon th
diſorders, roſe a new Order, it being abo
the time when our Kings had ſuppreſs'd
good part of thoſe petty Princes, keepi
nevertheleſs the names of theſe Offices d
ſcending down even to our times, though th
n

ow retain little of their former power and uthority.

Under this Judicature of *Countes*, was a ubordinate one, which were called Baronies, r Chatelanies, thoſe that exerciſed this ower were called Barons, by which we ſee he Office they excerciſed heretofore, but heſe did as the others in deputating their ower to Inferior perſons, ſo that wee have othing now that reſembles that antique ower.

You may alledge, that this Title of Baron as had other employments, having repreented ſomething greater then an Administrator of Juſtice; 'tis true, but 'tis an enquiy that exceeds the brevity that I have proſed to my ſelf; and ſhall only ſay that the *omans* have uſed the Title of *Baro* when hey would repreſent the moſt couragious nd valiant of the Army; as the *Spaniards* id likewiſe that of *Varon*: The *Moſcovites* fter their great *Czar*, have no greater Title hen that of *Boarons*, or *Boiarons*. When the Monarchy was divided into many petty States, the Soveraigns had a certain number f Barons that poſſeſs'd the chief Commands, nd theſe held their Lands under the Title of aronies; We have yet to this day thoſe that etain the remains of that Inſtitution in the

great Assemblies of the Nobility, when were Princes, Dukes, Counts, and Barons The King in his Orations to them used on common Appellative to all, calling them h Barons; by which wee may presume, th this Title was a comprehensive Title for a the great ones of the Kingdom. Now w not only call those Barons that have land in Barony, be they new or old, but likewi those of most antient Extractions, and ye after all, we cannot find that this Quality ha arrived to so high a pitch as that of Duke, o Count, at least that it has ever had Soveraig Command.

But let us not forget another policy tha was observ d in those times when the Count and Barons governed the Courts of Justice the Court of *Pairs* employed certain me to visit them, and to report to them at th Sessions of Parlement, those disorders which they found there committed; and these Of ficers were called *Legates*, *Bailiffs*, and some times *Seneschalls*, being Supervisors ove the Provinces, hindring many abuses; bu these likewise as well as the others Change with the Time the exercise of their Charge in to a more honourable; the Titles as yet are remaining amongst us, each one knowing what they import; therefore let us here cu

ff the thred of this diſcouſe, which contains rge Hiſtories in its brevity, and ſpeak a ord or two touching Knights and Marueſſes.

As for Knights, I pray remember what I old you, that at the beginning our Kings compenc'd their Nobility with lands for life, hich was their firſt foundation; but when ey had left no more to beſtow, they made Revenue to them out of their Curteſies, nd Embraces, and in ſuch a time when the entry were more ambitious of Honor then ortune, thoſe then that did ſome ſignal ction, eſpecially in a day of Battel, receied the Kings gracious Embraces before all e people, putting his arms about his neck; hich Ceremony was enough to ſtir up a Geerous Emulation in thoſe that ſaw it, noing being more Glorious to any perſon, en to be publickly praiſed and embraced by is Prince, as it fail'd not when they found e King had a particular eſteem and value r ſuch; by whoſe advancement many therere endeavour'd to deſerve thoſe favours, hich by ſucceſſion of time arrived to that eight, that it was found requiſite to make Order of it, that ſhould have Rules like noſe in Religion. Behold the beginning of ur Knights, and as it were the Birth of their

Institution! I pass by what Strangers did in imitation thereof, as likewise the Changes that have hapned from time to time, as also how these Orders have since multiplyed, it being matter enough for a whole History: I shall only observe in passing, that the Gentlemen of the long Robe seeing these Orders in honor and esteem, began to be ambitious of them, desiring to have their part, which by the bounty of our Kings was conferred on them, so that then there were Knights of Laws as well as of Arms.

As concerning the name of *Marquis*, it seems a greater Stranger in our Monarchy then those we have already mention'd, being not much taken notice of in their Great Assemblies, either at our Coronations or in Parlements; Some would have it come from *Marcomire* one of our first Princes, whose followers they think were therefore so called; others that it came frome *Marcomane*, that heretofore commanded the *Marquisat* of *Brandeburg*; but I cannot ground upon these Opinions, which take their foundation more from their resemblance of name, then truth of History: I rather believe it had its beginning when the Emperors quitted *Italy*, and seated themselves in *Greece*; They then used many names of Command that were derived

from

from the *Greek*, which were not in uſe before; witneſs the *Exarchy*, which was introduc'd in *Italy*.

Now I perſwade my ſelf, that in that time many Provinces or Governments were called *Marches*, of the *Greek* word *Monarchia*, which may be underſtood in ſome manner a Province, the Governors of theſe *Marches* or *Marchies*, being called *Marquis*, and as we have made it appear that the Dukes that exerciſed the ſame Command both in the Empire and in our Monarchy, made themſelves Soveraigns and Proprietaries of what they had the Government, ſo 'tis probable theſe *Marquiſſes* might do the ſame, which the Emperors were fain to permit: By this means there was many *Marquiſes* in the Empire, which by ſucceſſion of time were called *Marquiſats*; and when we ſaw this quality was in eſteem, and that ſome of them were Soveraigns, wee would have a reſemblance of them; inſomuch that at laſt we had *Marquiſats* and *Marquiſes*; but in our Monarchy I find not that they have arrived to the degree of Dukes or Counts, or commanded as Soveraigns.

Others that will not fetch it ſo farr, tell us, that this Title has not been in uſe, but ſince the Empire came into *Germany*, where they uſed the name of *Comes* to ſignifie their Chief

Commanders, being the Latine appellation, as we have formerly obſerv'd in ſpeaking of *Countes*. Now as *Comes Marcæ* was as much as to ſay Governour of a March, or limit of a Countrey, which is expreſſed in the *German* tongue by the name of *Marcgraff*; this quality being then in Credit we would Copy from it, ſo that what the *Germans* called *Marcgraff*, we called *Marquis*; but I have much ado to conform my ſelf to this opinion, it being certain, that before the Empire was tranſlated to *Germany* there were *Marquiſes*; howſoever it came to paſs, this quality or Title was alwayes in eſteem, as it is yet; and if we will follow the *German* order, it precedes that of *Counts*, as you may ſee in the Aſſemblies of the Empire.

I have ſhewed you a little Abridgement of what you deſired to know, being the Original of *Pairs*, *Dukes*, *Counts*, *Vicounts*, *Viguiers*. *Provoſts*, *Barons*, *Bailiffs*, *Seneſchalls*, *Knights*, and *Marchiſes*, being the Spring and Original of all the Noble Houſes we have at this day; ſome being deſcended from Royal blood; others from Captains that accompanied our Monarchs in their Conqueſts; others from thoſe petty Soveraigns, that had lawfully or unjuſtly erected their Dominions; others, whoſe number is greateſt,

are

re they that were made by the Grace and Favour of our Princes, who have made as many as they pleaſed for their deſert, either in Arms or Sciences; others by favour only; others for money; the firſt being very antient, the other leſs; the one pure, the other mix'd; but you muſt mark one thing, that they never begin a Genealogie, but from the ſtock of ſome Illuſtrious perſon that made himſelf Conſiderable by his Vertue.

Finis Libri primi.

Speculum

Speculum Juventutis:

BOOK II.

Treating of the Advantages of Education; with Reaſons, why the Nobility and Gentry ought to Study.

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The Proeme 1. Siſaras *continues his Narration* 2. *He learns much at the Academy* 3. *He returns to his Fathers Houſe, where he carryes himſelf*

himſelf very diſcreetly for a while 4. *He begins his love again* 5. *He meets with hindrances* 6. *He takes occaſion to ſee* Vallinda 7. *A chance that made him fall ſick in* Vallinda's *Houſe* 8. *He deſigns to become her Servant, and propoſes it to her* 9. *They take him from that houſe* 10. *He finds occaſion to return thither again, for which he is reprehended* 11. *He juſtles his Governour, and treats him ill* 12. Palamis *interrupts him, and lets him ſee his Error in not following his Study* 13. *The Children of Noblemen ought to Study* 14. *He proves it by many Authorities* 15. *By Reaſons* 16. *More Reaſons* 17. *Examples* 18. *Divers Objections, that a good Natural Wit is ſufficient* 19. *That Experience exceeds Science* 20. *That in certain Empires they reject Sciences* 21. *That*

21. *That certain Monarchies have forbid Sciences* 22. *That the Ignorant Nations have ſubdued the Knowing* 23. *Other Reaſons of Noblemen, why they make not their Children Study, and anſwers to them; the firſt, That they are affraid to loſe them* 24. *That they have not means to entertain them at their Studies* 25. *If they have, they are loath to go to the expence of it* 26. *They have no Inclination* 27. *Or no Capacity* 28. *'Tis better breeding them at Court* 29. *Or abandon them to neceſſity* 30. *How it comes to paſs that thoſe that are driven recoyl, and thoſe that put themſelves forward make their fortunes* 31. *The Children of Noblemen have more need of Governours when great, then when they are little* 32. *Nothing ſo much to be*

feared

feared as Love 33. Siſara *falls ſick* 34.

IF the Narration of any Hiſtory ſeems tedious to the Hearers, out of the impatient deſire they have to know the end, 'tis then chiefly when they hear of the like adventures of which they have had formerly ſome underſtanding. *Palamis* had never ſuffer'd in his own perſon thoſe extremities that might happen to a young man broke looſe from his duty; but he had had the experience of a young Gentleman of his acquaintance, who having run *Siſara*'s courſe, now ſuffer'd a ſevere penance for it, & having hitherto marked a great conformity in their lives and manners, he deſired therefore to know their end; and to receive this ſatisfaction, he deſired his Companions to take the freſh air of the Garden, where were Arbors ſo cloſe that the Sunbeams could not penetrate, where, when they were ſate, *Siſaras* began to continue his Relation in this manner.

2. You ſtop'd me, ſayes he, when I related the beginning of my exerciſes, upon the wonder

wonder I had of seeing so many Noble men. I was then about making a digression, and telling you what I had learnt to Content my Curiosity; but *Dorilas* has so prevented me, that I can present nothing new to your knowledge; I could have kept you long upon the Institution of the Academy of which I was, and have let you seen that it was a Seminary of all sort of Vertue, a School where all was taught necessary for the Instruction of a Gentleman; but that had made your patience suffer much, in not receiving from me the satisfaction I promised you: I shall only say, that if I have any thing considerable in me, I owe it to that place, wishing heartily, that instead of one year that I stayed there, I had stayed four; I had then shun'd the Occasion that has now so unfortunately brought me hither in the Condition I now am, and arrived to a greater perfection both in my Studies and Exercises.

3. Let us now return to *Tinice*, where my parents expected me with impatience, where when arrived, I began to give such proofs of my sufficiency, and what I had learnt, and my good fortune was such, that the little I had, appear'd to thm a mass of perfections: four moneths together I did all the exercises of a Gentleman, I manage my Horse

Horſe, Fence, Dance, Vault, Hunt, and betwixt whiles read ſerious Books; In a word, I carryed my ſelf ſo diſcreetly, that thay beleeve now I needed not a Governor.

4. Now behold me abſolute. Being now in this eſteem, I take the liberty to come and go where I pleaſe, I viſit my relations and neighbours; but amongſt them all, I forget not *Algerots* houſe, that I call it not *Vallinda's*; Do you not perceive what I mean? Do you not ſee me entring into the Labyrinth I got out of? I viſit *Algerot*, but fix my eyes upon the perfections of *Vallinda*, which put me into ſuch perplexities not to be imagined, but by thoſe that would ſtifle this paſſion in the height of his exceſs; what way is there to quench a fire that preyes on all obſtacles that oppoſes it? converting all my reaſons into its own nature, and giving me no reſt, till my eyes ſee what my ſoul deſires.

5. *Vallinda* was not now that budding *Aurora*, that break of beauty, but a glorious Meridian Sun that had now diſpell'd thoſe miſts of Infancy, and ſo dazled the eyes of my underſtanding, that I quite loſt the knowledge of what I was; or rather made me know, that I could not have enough merit to ſacrifice to ſo perfect a Beauty: Fire ſeems extinct

extinct while 'tis covered, but as soon as it takes air it rallies its forces, & assumes its former vigour. My Love was like it, absence had only thrown ashes on it, but as soon as it felt the air which first lighted it, behold it in its most forcible effects; faults are sooner made then known, especially when they are acted with passion, being sometimes of that nature, that to repair them is impossible; when I found my Soul troubled, and agitated with this passion, I found I had erred in putting oyl into a dying Lamp, and blowing a fire but half extinct. I would willingly have kept my self from this second fall, but it was not in my power, and that which most hindred me, was the condescention I found in the eyes of my *Vallinda*, which in an elegant silence seemed to tell me, she accepted those vowes which I had yet but only made her in my will. See me now again in my former distempers, I quit those exercises I used formerly, and betaking my self to solitude, I consider the means how to satisfie my passion, but see none, without endangering the ruine both of my honor and fortune; *Vallinda* was a Match beneath my Condition, not seeing any way to give colour to a legitimate address: To dishour her to content my passion, was a thought durst not enter into my mind,

the

ne many difficulties conſidered beſides, my ve was ſo refin'd and pure 'twould admit of o courſe allay to her prejudice. There was nen no way left me, but to reſt at a ſmall re, as I had done in the beginning of my lly, if I have any eaſe in my diſtempers, is in my Miſtreſſes preſence; but how can many viſits paſſe without the jealouſie of oth our parents?

6. 'Tis true, the old Matron that watch'd y actions, was departed, it may be with grief e could no longer rule me; but *Theocrine* the one ſide, and my good Mother on the ther, are not aſleep, but are like *Argus*'s watch our Actions, wee doing nothing hich paſs'd not their cenſure. But if they ave their eyes open to watch us, mine are ot ſhut, to ſee on one ſide what may be an oſtacle to my deſires, and what on the o- er may advance them.

7. One day amongſt others, when I was eking ſome pretext to ſee *Vallinda*, I ob- rv'd the Clouds ready to burſt and be de- ver'd of a violent rainy ſtorm, I called our lconer, perſwading him I had ſeen a Covey Partridge light about *Vallinda*'s quarter; the awk was not in a condition to fly, but ne- rtheleſs I made him go along with me, with onfidence enough not to make a fruitleſ

voyage; my design being to get as near *Vallinda*'s house as I could a little before the rain, that I might have a lawfull pretext of begging a shelter there; but it hapned far otherwise then I had projected it: Excuse the Impertinence of this encounter, being unworthy your patience, I should pass it with divers others, if it did not by the way conduce much to the encrease of my disease being then a Horse back, the Covey which was but of my imagination sprang indeed and the storm which I foresaw dissipated without rain, in which I confess my self an ill Astrologer. What is now to be done new accidents must have new Councells, since that of the storm failed me, I'll beg one of my sport: Intending to kill a Partridge, and pre sent it to *Vallinda*, as being kill'd in her grounds, the Covey was sprung again, and the Hawk let fly, I spurr'd into the retrieve but by ill fortune meeting with a ditch, my horse flung me, and falling hollow on my broke my thigh.

8. Am I not sufficiently punished for my intention? I go about to find a vain pretext to see *Vallinda*, and Heaven gives me one too serious; all the Falconer could do, was to disingage me from my Horse, and to get help to carry me to the next house, which

as *Vallinda*'s. This pass'd not without oise; they being come, and beleeving me ead, gave so hot an alarm to the Family, hat it put them all in disorder, *Vallinda* was most stupified with the sense of my Conition, too much apprehension having almost estroy'd the sensible effects of grief: by this me all the Family are about me, every one utting themselves in a way of doing me serice; but at last they concluded to lay me on bed, resembling more now a dead man then Lover; who now shall give me most proofs f Affection in this distress, the mother, or aughter? the mother did what her industry ould advise, but the daughter witnessed hers y so many cryes and tears, as if she had at nce lost both her Parents; Oh how powrfull were these tears to confirm my Capvity, being a pretty shew that purchased ny Liberty, being now all hers, not leaving ny self one grain of Liberty; my hurt, which I should have elsewhere took for a reat Mischance, in this house I esteem'd a resage of good fortune.

My Mother had already notice of this Acident, and was come with a Physitian, and Chirurgeon, when the encrease of my pain ad almost left me without patience; the Physitian begins to consider my grief, the

Chirurgeon to handle my hurt, who finde great Contuſions, and at length my thigh to be broken; this is a great misfortune for me but yet exceeded by my Mothers grief, who on one ſide apprehends my death, on the other, is troubled to ſee me in this fatal houſe where fears poſſeſs her of my making a new Bargain, which makes her think how to ge me thence, but in vain; for when I ſaw tha deſign put a-foot, and when they went abou to handle me in order to my remove, I ex preſs'd ſo much ſenſe of pain, as they were forc'd to let me alone. The Chirurgeon in the mean time dreſſed me, and after he had put in practice all his own art, and what elſe the Doctor ordered, I was condemn'd to continue 15. dayes in bed, a cruel ſentence to one of my youth, and humor; but I at laſt reſolved to ſubmit to it with patience: they then left me to my reſt, the Sun being already gone down to his Couch, leaving the earth cover'd with darkneſs.

9. But what reſt could I have? never man ſuffer'd ſo much as I did that night, ſuch pangs, as if the morning had not been more favourable to me, I had ſurely died, the ſtorm of my pain being with the riſing Sun pretty well layd. gave me the power to take ſome pleaſure in my Amorous thoughts; 'twas then I took

I took a reſolution to declare my intentions to my dear *Vallinda*, which was not without a great Conteſt of thoughts, now I would, then would not; now out, now in; my reaſon letting me ſee all that ſhould make me quit this deſign, but my ſtronger paſſions prevailed, and put to flight all the difficulties that oppoſed themſelves; in a word, the dice are caſt, I reſolved never to have other Wife then *Vallinda*, believing the Heavens had ſo decreed it; this reſolution muſt be made known to her, but how? *Vallinda* never viſits me but in the company of her Mother, & I muſt have the Stage clear to act this part on, 'twill be hard to find an occaſion, I deceive my ſelf. At the ſame time that I was ſtruggling with theſe thoughts, *Vallinda* enters my Chamber half dreſs'd in her Night-Gown to Complement me, I leave you to imagine whether I thought her not my good Angel? I gave her thanks for the favour, and at the ſame time invited her to ſit down by me, and give audience to what I ſhould ſay to her; ſhe believed I would have ſaid ſomething of my grief, and came nearer me; I began then to execute my reſolution, declaring my ſelf her Servant, opening my heart to her, and to aſſure her I ſpoke without deceipt, I added vows and proteſtations ſo ſerious and ſolemn,

that ſhe had no reaſon at the firſt to doubt the truth of my intentions; but ſhe ſeemed incredulous, and as if I had only an intention to ſmile at her ſimple Credulity, going about to leave me in this poſture, without ſeeming to believe any thing I ſaid; but I ſtaid her, blaming her want of faith, though very becomming her modeſty; and renew'd my vowes and proteſtations ſo ſolemnly, that I obliged her belief; ſhe alledged the Conſent of my Parents, and the repugnancies I ſhould find in this deſign; but I made her ſee, that my will was ſo abſolute, that it depended on none but my ſelf. She thanks me for my good will, proteſting alwayes to acknowleege the honor I did her, and that I ſhall find her as faithfull in her affection, as I ſhould ſhew love to her little merit. We had no leiſure to ſay more, but were fain to cut the thred of our diſcourſe for fear of being ſurpriſed; in effect, my Mother entred, who had heard part of our diſcourſe. Imagin the trouble which was raiſed in both our minds, each of us had a ſhare, my Mother, in ſeeing me doubly diſeaſed; *Vallinda*, in having ſinn'd againſt decency; and I, out of fear leſt ſome of our diſcourſe had come to my Mothers ears: *Vallinda* retires, as likewiſe doth my Mother, after ſhe had given me her bleſſing ſo coldly, that 'twas eaſie to be

perceived

perceived that ſhe was no whit pleaſed with this Encounter; behold me now alone a prey to my Imaginations!

Who could keep account of the many thoughts that beſieged my mind? the grief of wounds were not ſo light but that they gave me ſad remembrances, but Love gave greater, and I apprehended it the more, as I found the remedy further off, and more difficult then that of my thigh. The Conſolation I had in this diſtreſs, was the departure of my Mother, which was the more agreeable to me, as thereby finding my ſelf in full poſſeſſion of my liberty. *Vallinda* after ſhe was gone loſt no time, but when ſhe had communicated it to her Mother, as I believe, returns to viſit me, ſhe cheriſhes and ſerves me, which makes me forget my grief, and raviſhes me with Content, I no ſooner loſe her ſight, but am like the Earth when the Sun is Eclipſed. I paſs by other diſcourſes which we had, and the reſolutions that we made at that time, the authority of my parents wrought nothing upon my intentions, and I was Maſter of my ſelf without hindrance; *Theocrine* that was cunning watched our actions, but in ſuch a manner, as it appear'd our meetings were not diſpleaſing to her; who it was that gave my Mothtr advice,

I know not, but all came to her knowledge, which made her reſolve to let me be no longer there. She comes then the ſecond time, putting the beſt ſide outward, and propoſes my riſing, and carrying away, as unwilling to give any longer trouble to the houſe: Complements paſſed on both ſides, and I forgot not on mine to oppoſe it, ſince the 15. dayes which the Chirurgeon had ordered were not yet expir'd.

10. But all that ſignified nothing, I muſt obey: After that ſhe had gratified the ſervants of the houſe, and Complemented their Miſtris, for their Care, and her Civil uſage of me, I was carried home with her, where ſhe arrived well ſatisfied, but I as ſad as a man newly committed to priſon, I continued ſome time ſick, it being a moneth before I was able to walk abroad, which ſeemed a whole year to me, ſo impatient I was to reviſit my Miſtris; which deſire ſet me on my leggs before my time, and made me counterfeit my ſelf well, before indeed I was: I made then my ſally abroad to walk, but the firſt viſit I gave, I conceived was in all Civil juſtice due to *Theocrine*, who had ſo charitably obliged me, my Mother ſeemed contented, but ſhe would go too, whoſe Company I could well have ſpared, it being never more diſtaſtful

liſtaſtfull to me ; Oh how cruel a torment tis to a paſſionate Lover to be thwarted, and controlled by his Superiours ! but I muſt yield to neceſſity, and extract as much content as I could from this journey, expecting another more favourable occaſion, which failed not, as you ſhall hear.

11. We had oftentimes Viſits of good Religious people, who were very much honoured for their ſanctity by my Mother. One time, amongſt others, we lodged two, who at their departure let us know they were going to *Theocrines*, I praiſed their pious intentions of viſiting the devout feminine ſex, and offer'd to accompany them with my Governor, under colour of enjoying their divine Converſation, but my devotion was to another Saint; they expreſſed their ſeeming ſatisfaction at leaſt in enjoying my Company, I yoked my ſelf with the eldeſt, and *Turipot* with the youngeſt: we lightly arrived there, my lame thigh not daring to complain of this long walk, ſo much was I delighted to find my ſelf where all my ſatisfaction reſided : When we were come to the Houſe, the eldeſt addreſſes himſelf to *Theocrine*, the youngeſt ſtaying with *Turipot*, and I with *Vallinda*; Had I not reaſon to ſacrifice to Fortune for ſo favourable an occaſion ? I could

could not have encountred better: in ſhort, the Contentment I received ſo far tranſported me, that I committed ſo many fooliſh extravagances, as 'twas eaſily perceived I was deeply wounded. This Viſit ſeem'd ſhort, conſidering the humor I was in; for I ſcarce found my ſelf enter'd the Houſe, when they talked of going thence. The Fathers took their leaves in order to their journey, what was to be done? I began to come a little to my ſelf, asking how long we had been there? to which one of them anſwer'd, that I did not think two large hours in the entertainment of a fair Lady to be long. He ſaid enough to make me ſee I had played the fool, but to a done thing there was no remedy, I only feared his meddling in the matter, and giving my Mother kowledge of it, in which I was not deceived; for I did not fail of having a ſevere reprehenſion.

12. Who ſhould I accuſe of this? I was yet in a way of diſſembling the matter; I endeavour'd to ſatisfie my Mother, beginning to make invectives againſt *Turipot*, who I ſuſpected had betray'd me. Shall I dare tell you with what fury I was tranſported againſt this innocent perſon? or, how I proceeded to beat him? I thought I might uſe him as a Slave, thinking that way to return him the inſtructi-

inſtructions he had given me; See here my impudence! in doing of which I filled the Houſe with ſo much noiſe and diſorder, that my Father (againſt his cuſtome) was forced to take notice of my fooleries; but what was the ſucceſs, did it make me wiſer? no: on the contrary my fury was augmented; my Father ſaid much in a few words, my Mother leſs in more, but all that paſſed like wind.

I found my ſelf now faln from the good opinion they had of me, into their indignation, loſing at once the opinion of thoſe I ought chiefly to have preſerved; I murmured, grew impatient, and made my ſelf believe they did me wrong to treat me as a Child, I talk of going away, letting them know my deſign, you never ſaw ſuch extravagances as proceeded from me, being like thoſe impetuous torrents whoſe courſe is ſtop'd in the height of their violence.

Siſaras here began to take breath with the Conſideration that had before agitated his minde; he began to Conſider what he ſhould ſay next, when *Palamis* (who ſaw the perfect Image of the life of a young Gentleman whom he had governed) began to ſtay him, in this ſort.

13. You have told us enough to make us underſtand your life, I knew well you muſt

must prove an Abortive, at first hearing; I
it not true that you have been brought u
after the manner of those who have passe
their Infancy in idleness, and youth in liberty
Is it not true, that you are the Son of a foolis
Mother, and of a negligent Father, that pro-
vided you a Governour too late? Nor gave
you any Imployment, but according to you
fancy? In a word, I find you have fallen int
two errors, common to the most part of th
Gentry; the first is, that you have not em-
ployed your Childhood in the study of book
the second, that you have been your ow
Conducter before your time: suffer me t
enlarge my self upon this subject, in which
you shall by so much the more understan
the truth of my discourse, having now expe-
rience enough to see and detest the fault
that have been committed in your educa-
tion. I am a little netled with the discours
you have now made, having had the Govern
ment of a young Gentleman of your humor,
and no less wise: Have patience to hear wha
I will say on this subject.

14. It is then very true Sir, that 'tis
a gross fault to let the youth of a Gentle-
man pass without furnishing his mind with
good Instructions, and I cannot easily gues
how this want happens, but that ignorance
has

has ſo prevailed amongſt the Gentry, that they think Learning inconſiſtent with Arms, which is a great abuſe, but greater blindneſs, Judgement reverſe, to deſpiſe the faireſt Ornament a man can have. Is it not the worſt ſort of ignorance, or rather madneſs to believe the Noble has no need of Arts? ſince 'tis moſt certain, that their conjunction has made the moſt accompliſh'd perſons that ever appear'd upon the Theatre of the Univerſe. Hold it then for a Maxime, and believe it as an Article of Faith, that no man, eſpecially that is Noble, can have any quality more advantagious then that of Education and Learning. This Propoſition wants not proof in the underſtanding of judicious men: I would only ſpeak to thoſe whoſe ſculls are ſo paved with feathers, that they will ſee nothing beautifull, but through the ſpectacles of ſenſe.

15. To Treat with this ſort of people, and to make them Confeſs the error that poſſeſſes them, I ſhall in the firſt place produce ſuch Witneſſes as ought to be irreprovable. The firſt of which ſhall be divine *Plato*, who ſayes, That knowledge is the cauſe that our ſouls are conducted by reaſon, ignorance making it wander through the confuſed *Meanders* of Fortune; which paſſage

ſage ſpeaks to all; but I will produce one that is directed only to perſons of Honor, ſaying, That the ignorance of great men is very dangerous, for as much as having not the knowledge of the good they ought to do, nor of the ill they ought to ſhun, it comes to paſs that they govern all their actions as blind men, groping in the dark. The ſame perſon ſpeaking of the Government of Commonwealths, ſayes, They will be happy when *Philoſophers* govern, or when their *Kings* become *Philoſophers*. The *Orator* ſayes, That as farr as men ſurpaſs beaſts, ſo farr do *Philoſophers* excell ignorant men. Amongſt the precepts that *Mecenas* gave to *Auguſtus*, he exhorts him to have the Children of the *Patritians* well inſtructed in learning, which were the *Roman* Gentry, to the end that being inſtructed in their youth, what they ought to do in their manhood, they ſhould have in time a Court full of knowing men, who with a little experience would be capable to govern a State. The Princeſs *Ana la ſonthe* in *Caſſiadore*, ſayes, There is nothing more deſirable then the ſtudy of good learning, ſerving for a moſt great and admirable ornament to the Nobleſt natures, by the help of learning the wiſe man becomes more diſcreet, the valiant more couragious, the Prince more

enabled

enabled to govern his people; in brief, there is no eſtate nor fortune that is not ennobled by learning. It may be theſe Witneſſes may be ſuſpected, being all book-men, and not of the profeſſion of thoſe that wear ſwords; I ſhall therefore produce ſuch whoſe teſtimonies cannot be refuted.

Never was any mans head more ſwoln with Ambition then *Alexanders* was, nor any that was more addicted to Armes then himſelf, which notwithſtanding hindred not his affection to learning, as may be ſeen in that reſpect he made to his Maſter *Ariſtotle*, being angry he had divulged and made common that knowledge, which he would have had reſerved only to himſelf. *Ceſar*, who diſputes Glory with *Alexander*, conteſts likewiſe with him in the advantage of Learning, but in that did not reſemble him, for he communicated to his Captains the noble acts that he found recorded in Story, and chiefly what he found appertaining to the Warr. *Demetrius Phalerius* did not only councell, but particularly recommended to *Ptolomy* the reading and ſtudy of good Books. What need we have recourſe to Antiquity, when we find in our age a *Foulk* Earl of *Anjou*, that was wont to ſay, that an ignorant Prince, and a craven'd Aſs were the ſame thing. *Alphonſus* the fourth,

King

King of *Aragon*, hearing that one of the Kings of *Spain* esteemed learning unworthy a Noble spirit, said, 'twas rather the voice of an Or then of a King. *Robert* King of *Naples* swore, that Books were more near and dear to him then his Crown, & that if he must quit one, he had rather want the last, then be deprived of the first. What think you of these Witnesses, will they not be of force to convince you that Gentlemen ought to study? Certainly, if you suspect the first, as being no sword-men, you cannot reasonably refuse the latter.

16. Will you have me give you, after these Witnesses, my Reasons too? Is it not true, that Nature is perfected by Art? You cannot doubt it, since the end of the one tends only to the perfection of the other; the polished Diamond appears more lustrious, then that in the Rock; the managed Horse is more estimable, then what is not; even Women, that we most esteem, make themselves more Considerable by it: Let us then confess, that all Creatures, how excellent soever in their nature, wants her help towards their imbellishment and perfection. If this be so of all Creatures, Man then above all others has most need of help and succour; all others even inanimate Creatures, tend by instinct to their proper end, only poor man is left behind, unable

nable to do any thing without help; is there
y thing more weak and ſimple then an In-
nt? other Creatures as ſoon as enter'd the
orld can make uſe of it, finding their ſub-
ſtance, whereas that would die, if not per-
etually ſuccour'd; and when he is advanced
ittle further to Childhood, and capable of
aſon, then does his want of help more in-
eaſe, the aſſiſtance given him before being
ly to form his perſon, now the care is to
ltivate and imbelliſh his minde, which left
Nature would be very courſely perform'd,
d render him but little different from a
eaſt.

Therefore every one ought to put too their
elping hand, and not be idle, and as ſoon as
hildren are capable of good impreſſions,
ere are few parents ſo miſerable and unhap-
y but endeavour to put ſome figures into
oſe blank Tables; ſome are imploy'd in
echanick arts, and exerciſes of the Body,
hers in thoſe of the mind, and every one
cording to his Capacity endeavouring to
rive at ſome end. If it be then (as without
oubt 'tis) moſt true, that Man more then
y of Natures offſpring has moſt need of
rt, as being her perfection, ſhall a Noble
an be exempted from this general rule? In
o wiſe: He ought rather to render himſelf

more perfect then other men, becauſe h
Condition obliges him to it above others
inferiour quality, whom he ought as far
exceed in parts, as he doth in birth.

Now pray tell me what extraordinary qu
lities would you infuſe into a young Gentl
man? will you put him to mechanique Arts
you cannot do that without injury to his birt
and quality; Will you put him upon Milita
imployments? his Youth is yet incapable
them, as wanting ſtrength and vigour, which
like loading a tree with fruit before it hath t
ken root, or like the putting a young C
too ſoon to manage: ſo is a young Gentl
man put out of his courſe, when put up
Exerciſes too violent for his age. I will mai
tain againſt any man, that he may begin h
Exerciſes time enough at 18. years of ag
what will you then do with him in the me
time? truly, either his mind muſt be apply
to learning, or rot with idleneſs; let us co
clude then, that if any Creature ought
perfect it ſelf by Art, it's Man, and among
Men, the Nobleſt; to do otherwiſe, is
live like beaſts, and to deprive our ſelves
thoſe Abilities God conferrs on induſtry.

And ſurely there is a great deal of diff
rence betwixt thoſe that follow, and ſuch
relinquiſh this way; How comes it to pa
th

hat a Maſter Workman makes pieces that ives Admiration to the Beholders, when an ther of the ſame Trade cannot do the like, ut only by difference of diligence? We may y as much of the exerciſes of the Mind, how omes it to paſſe that one ſpeaks well, and by he ſtrength of his conceptions and reaſons rikes others dumb? 'Tis becauſe he has re- ned his underſtanding to that height, that is knowledge is as much honored, as the o- hers ignorance is deſpiſed.

17. Another reaſon may be drawn from is Quality; all the world knows, that true Nobility is, or at leaſt ought to be derived rom Vertue, no man then can be truly ho- ourable, without being vertuous. Now as is impoſſible to have Vertue, I mean that hiefly appertaining to Noble men, without he aſſiſtance of Learning; it follows then, hat to be Noble, you muſt of neceſſity be earned, and that 'tis impoſſible to be vertu- us, without it's aſſiſtance. 'Tis clear, that he will is never carried to any object that the nderſtanding allows not of; if then the will eſires Vertue, the underſtanding muſt pro- poſe it; it's that which muſt direct him, as a Counſellor of State does a King, what he ought, and what he ought not to do: now as his cannot be without the help of learning,

ſo it therefore follows, that 'tis impoſſible t
be vertuous without learning; and that th
underſtanding cannot make Vertue appear t
the will without it's aſſiſtance, is moſt evi
dent. How will you have her worth an
beauty known, but in the ſtudy of Moral Phi
loſophy? Will you have this knowledg
come as natural? that's impoſſible: it ma
be that ſome *ſpecies* of Vertue may be natural
ly underſtood; but alas! this knowledge i
very weak, Original Sin, and other imper
fections which we have added to it, having
made it ſo weak, that it can ſee nothing but
what is groſly palpable. If there be any thing
hid, ſhe'll never find it, oftentimes miſtaking
Vice for Vertue, as drunkards do one object
for another. If thoſe that have acquir'd
knowledge have much ado to diſcern one ob-
ject from another, what will you have him
do that has natural knowledge only?

Let's ſtay no longer here: No man can tru-
ly know Vertue without Learning; but where
is it beſt ſeen, and where doth it ſhine clea-
reſt, but in perſons of quality? and yet we
may look on many, before we can find our
ſelves dazled with it's brightneſs, and ſhould
be as much troubled, as was the *Philoſopher* to
find a man at mid-day with his Lanthorn.
If Vertue be then ſo hardly found amongſt the
living,

wing, we muſt ſearch for it amongſt the ead; and as that cannot be done without he aſſiſtance of learning, permit me to tell ou once more, that this knowledge is not tained without ſtudy.

Certainly there is nothing that animates us ore then the Heroick acts of our Anceſtors; he Trophies of *Miltiades* awakened *Themiſtocles*; *Alexander* put heart in the *Scipio*'s, *Pompey*'s, and *Ceſars*; where ſhall we find acts f Vertue like thoſe we find in Books? You ay run all your life time and ſee many Nations, without ſeeing any thing worthy obſervation; whereas having recourſe to books, ou may ſee the nobleſt acts of 2. or 3. ages; ou may tell me that there have been ignoant men very vertuous, and knowing perſons ery Vitious; from whence it follows, that ne may have Vertue without Sciences, and hat where knowledge is, Vertue is not alayes found: to which let me anſwer, that hoſe men you find vitious were not ignorant, ut had read good Books, and kept better Company, with whom they had made good Obſervations, and ſo by the help of a good memory, and a natural ingenuity, they might ome to ſome perfection, but it would have been much greater if it had had the addition f Learning; but it may be you ſpeak of thoſe

Ignorants

whose perfection lyes in their simplicity, you believe Verue can accompany such Ignorance, I am of your side; but Gentlemen are for the most part great strangers to this simplicity: nor is it meant this quality, when we say that Nobility comes from Vertue, but we speak of that which is active and heroick, that which takes his spring from a vigorous and puissant courage; but that which you produce is a Vertue, whose work consists in simplicity fitter to leave the world then to govern it, whose exercises are prayers and meditations, elevating their hearts to him who only knows them.

But whereas you say Vertue doth not always accompany Science, I avow it: we see many learned men vitious, but had they been Ignorant, they would have been much more, their vices comes from a nature greatly corrupted, and abandoned to ill, but learning does in some sort moderate it; from whence you may conclude, that 'tis not the Cause of it.

18. But let us come to the practice: I could shew you infinite Examples in Antiquity of *Monarchs*, *Kings*, *Princes*, and *Great Lords*, that have as much addicted themselves to *Mercury* as *Mars*, whose recital would be troublesom; I'll therefore bound my Obser-

vation

vation within the Confines of our own Empire, where we ſhall find Princes ſo learned, that they have left the fame of it to poſterity, *Chirebert* ſhall be the firſt, who left remarkable teſtimonies both of his judgement and learning behind him, giving moſt equitable ſentence, he himſelf being upon the bench; *Chilperick* added ſome letters to the Alphabet, which he could not have done without being learned; Moreover, we find he compoſed ſeveral Rhymes for the uſe of the Church, as likewiſe a Treatiſe of the Trinity. *Clotaire*, as *Fredegond* reports, was a learned man, and *Dagobert* very eloquent; *Charles* the *Great* had ſo much care that Gentlemen ſhould ſtudy, that he went in perſon to viſit them at their ſchools, exhorting them to be diligent in their ſtudies, promiſing to advance thoſe that through their diligence ſhould deſerve it, and to abaſe thoſe Nobles that affected ignorance; *Lewis le Debonaire* followed his Fathers Maxims, and *Robert* got the reputation of the moſt Learned of all our Princes by the Teſtimony of the Biſhops aſſembled at the Council of *Limoges*; *Louis* was ſo carefully educated by the care of his Mother, that he has left to poſterity memorable examples of his doctrine and piety; *Charles* the 5th. reſtored again the uſe of Learning, which the ma-

lice and miſchief of the Times had almoſt a
boliſhed, having in his train Knights of th
long Robe, whoſe Counſell was ſo uſefull t
him, that he was wont to ſay, that he gaine
more victories by their advice, then by hi
ſword; *Louis* the 11th. was not ignorant, a
by his *Roſary of warrs*, and an *Abridgeme
of the Kings*, appears, both being the work
of his hand; *Francis* worthily merited th
Title of Father of Learning for the eſteem h
had for it, and Credit he gave it; would yo
have any more? if you ſhall adde to what
have ſaid the Academies that our Kings hav
founded, Gifts, Graces, Immunities, an
Priviledges thar they have beſtowed on them
the good they have received, and the i
they have avoided by Learning, you mu
confeſs with me, that it hath not been ſ
diſtaſtfull to the Nobility as now it is.

Pray tell me now, if the Princes were ſ
knowing, were the great Lords think yo
ignorant? that were againſt the old Maxim
That Courtiers follow the examples of thei
Soveraign; and he ſhould render himſelf ca
pable of the Management of Affairs in vain
if thoſe that were to ſecond him in it did no
imitate his induſtry; and ſince they partici
pated in Government, they ought to furniſh
their minds with proportionate Vertues ſuita
ble

ble to their degrees and qualities, and as 'tis very hard to attain to this perfection without learning; therefore I ſtill maintain that 'tis abſolutely neceſſary.

19. You will tell me, that when the Nobles had the Management of the State and of Juſtice, Juſtice obliged them to ſtudy, and not the State; but as ſoon as they quitted the Management of Juſtice, they quitted the exerciſe of Learning likewiſe, and contented themſelves with natural knowledge and experience only in their management of State affairs. 'Tis true, that in the youth and virility of our Empire our Nobles handled all affairs of State, as *Dorilas* has told you, and therefore they ought to have been learned; The *Dukes* and *Pairs* made the Parlements; The *Counts* and *Barons* held the ſubaltern Judicatures; The *Bailiffs* Controll'd them; every one having a care to his Charge, as the means to maintain them in it. Truly when I conſider with my ſelf the policy that eſtabliſh'd our Nation, I find few that have exceeded us; while it flouriſhed, our eſtate was in vigour, but when the Nobles quitted their function all went to diſorder, being forced to have recourſe to new policies to meet with the abuſes the corruptionsof the times introduced; I ſay I do not find any government that has better

better ſucceeded with us, chiefly for the Nobles; but that which moſt troubles me, is, that we have not only loſt their Government, but turn'd it to diſhonor: it being moſt true, that many thought it an allay to their Nobilities if they ſhould be learned, or Members of Parlements; I know well enough 'tis a hard thing to revive what time has buried, and that thoſe Noble men that have eſpouſed the exerciſe of Arms ſhould ſit upon benches to hear Cauſes and make Decrees, which are ſo multiplied, that for one formerly, we have now a thouſand; but notwithſtanding, if I might ſpeak my mind freely, I could wiſh that they would take ſomething of what they have quitted, and aſſume it in part, dividing ſo their Children, that one part ſhould be for Arms, the other for the Laws. Would it not be as honorable to ſee them in one quality, as in the other? It is counſell I would give to all Fathers that had many Children, that they ſhould dedicate ſome to the Law, which would in all probability be a ſupport to the reſt, and the Tutelar God of their Family, and perhaps get more in one year then the others all their Lives. Would this be any prejudice to their Honor? or ſhould they be forced therefore to marry beneath their Condition? in no wiſe: thoſe that are of that Profeſſion

Profeſſion meet oftentimes with more advantagious Matches then their Elder brothers; it were to be wiſhed therefore that the Nobles entred into this Profeſſion: but I would have the gate made wider for them, then for the Ignoble, that their quality might give them entrance rather then money, or that they had at leaſt ſome particular priviledge to encourage them: Wee ſhould then ſee many that would by their Study render themſelves capable of thoſe offices: whereas finding no recompence for their labor, if they have no money, they content themſelves with ignorance, ſince knowledge will not do their work alone; our Empire is ſuch a thicket of men, eſpecially of Nobles, whoſe number is ſo great, that there being not Commands enough for them, they are conſtrained to ſtand with their arms a-croſs, ſo as idleneſs abaſtardizeth the good natures derived from their parents; for want of employment they fall into vitious extreams, which would not happen, if they had wherewithall to buſie themſelves.

Let us now anſwer the Objection. It is then very true that the Nobles did heretofore Manage both Matters of State, and Juſtice, and that now they exerciſe the government of the State only; but if we ſhall deliver the truth

as

as it is, they do it not. If they be of the Councel, their Nobility renders them not so considerable as their ability in busineſs, learning, and knowledge, giving them there the advantage as well as in other places; Grant then that they do govern the State, believe you therefore that Science is not neceſſary for them? I cannot yield it you. If you object, that a good natural Wit, with some experience may ſuffice, and that Learning and Science is not neceſſary, you will oblige me to make a digreſſion, and to ſhew you which is to be preferr'd, Science, or Experience.

2o. 'Tis a queſtion that has been often moved, and which I ſhall diſpatch in a few words. I deny not but experience is much to be eſteem'd in the affairs of the World, but it cannot ſeparate it ſelf from Science; yet if it ſhould, 'tis worth leſs then it, and you ought to chuſe rather the laſt, then the firſt; for if we look after that which can be ſooneſt had, what is then the fruit of a long endeavour? 'Tis certain, Science is to be preferr'd in our ſearch before Experience.

To have Experience got, many things muſt be firſt ſeen and obſerved, one muſt be engaged in ſo many occaſions, and endure ſo many extremities, that one is old and broken before we can arrive at it; but to have knowledge

ledge of things there is not requir'd ſo much difficulty, nor ſo much time, Books will ſhew you more in one hour, then Experience in your whole life.

Secondly, The knowledge which we learn in Books is more general and certain, than that we have by Experience. In Books you ſee the tryal of many Affairs, and many and divers wayes of bringing them to effect, and all the Circumſtances conducing thereto, which Experience doth not do; it makes you only knowing in one particular Action, conducted by one particular means, which is oftentimes ill concluded.

In the Third place, Thoſe that make themſelves knowing by Experience, are ſubject to many difficulties, from which by Books they are freed, and are conſtrain'd to expect the Effect that happens, and the Cauſes that produce it, whether it be caſual or cautiouſly conducted, without omitting one Circumſtance of what happens. In Science one is free of this trouble, Authors never put any Chance that happens, but at the ſame time they put the Cauſes that produc'd it.

In the Fourth place, Experience never goes to the bottom of a buſineſs, as Science doth; Thoſe that learn Sciences in their perfection have much more knowledge, then thoſe that

have

have invented it by their proper Experience; these know the Effect, by the Cause, the other the Cause, by the Effect, without any certainty: the first, all that can be said from the object, when the other may know it in part; from whence it comes, that many Experiences are to be tried, before one certain Knowledge can be perfected: whereas one certain Knowledge serves for many Experiences.

In the Fifth place, Experience oft deceives, Science never, at least the want comes not from knowledge. How many persons have been deceived, trusting to their Experience, more then those that have trusted to the rules of Knowledge.

To Conclude, Science presupposes Experience: No body undertakes a business at first sight, of which he has not some knowledge either natural, or by acquir'd means; he ought to observe how to bring it to pass by how much he has more or less knowledge, which produces either good or ill successe: whereas if any one succeed in any affair without having any knowledge of it, 'tis rather attributed to Chance, then good Conduct; many have govern'd Armies and Kingdoms by Science only: therefore let us not undervalue it, by too much magnifying Experience.

But

But the difficulty lies in this, that they give more efficacy to Experience, then to Knowledge, becauſe they confound one with the other. To accord this point therefore, we will ſay, That Knowledge with Experience is of greater value then Knowledge alone; but if you will ſeparate it from Science, the laſt is more to be eſteemed; but Experience is never ſeparated from Knowledge, nor can ſhe be without her, any more then Art can bee without Nature: Experience is the perfection of Science, as Art is of Nature.

21. You may make an other Objection, That in certain Kingdomes Learning is ſo much decry'd, as they will not admit of it, and yet the State flouriſhes notwithſtanding, with a belief, that Sciences would ruine them: from whence you argue, that a State may be govern'd without them. I know that 'tis ſo ſaid, and 'tis true, but how ought it to be underſtood? Is it, that Science is entirely baniſhed thoſe States? in no wiſe: Learning is only forbid to thoſe that are to be Commanded, but not to the Commanders; which I take as an Argument for me, and to the advantage of Learning. Thoſe that in thoſe States are knowing, are of the humor of *Alexander*, that deſired to be ſingly ſo. Thoſe Miniſters of State are not ignorant, but knowing

ing the advantage they have by Learning, desire to keep it all to themselves, and will not let the Common people share with them. Do you not here find, that the Knowing govern the Ignorant? which policy is of great use in their Government, being Compos'd by a Man learned and subtill, having to do with people rude and ignorant, who therefore made them believe what he list, to the end his deceipts should not come to light, and that his Empire should still Continue as he had founded it; from whence it comes, that they have banished the publique use of Sciences. But put the Case that Learning and Sciences were banished other States, must it follow, that we should banish them ours? In no wise. Amongst beasts, some live by what is lethal to others: So amongst Monarchies, some subsist by those policies which would be destructive to others. A humane body must be preserved by its natural and proper aliment: so ought Monarchies to be supported and preserved by those policies which first made them grow and subsist; so that as ours has had Science, as the other Ignorance, each ought to make use of what best suits with their Constitution.

Indeed if we examine how many Empires Science has erected, and preserved, we shall find

find their number more, then thoſe ſupported by Ignorance.

Let us come to another Objection, The *Goths* prohibited their Princes the ſtudy of letters, alledging, it weakned and effeminated their ſpirits. Our *Lewis* the 11th. was of that opinion, prohibiting his Son the Company of Books. To the firſt I anſwer, the *Gothes* were greatly miſtaken, their Empire might have laſted to this day, if they had mix'd Science with their Armes; and for that Kings opinion, 'tis one againſt a hundred, and therefore ought not to prevail over our belief.

They argue beſides, That thoſe people that flouriſhed moſt in Learning, were overcome by their more ignorant neighbours; inſtancing the Conqueſt that one of their Kings made of all *Italy*, who were then ſo great lovers and admirers of Learning, that their Princes and Great Men made it their chiefeſt employment. They ſay moreover, that one of their Popes giving a great reputation to Learning in *Italy*, and one of our Kings bringing its eſteem into *France* more civilized and poliſhed that Nation, then formerly it had been; but that likewiſe it brought along with it that ſoft effeminacy that degenerated into luxury, ſo that they had at laſt much ado

to find Souldiers. To that may be anſwered That all Extreames are vitious; that thoſe that have follow'd their ſtudies all their lives are not ſo fit for Martial Imployments, their bodies nor minds being neither adapted to hardſhip; but we are not in that error to tye a Gentleman all his life to Studies; We only ſay, the youth of a Gentleman ought to be imployed in Study, and the reſt in War. What prejudice can there be in making a proviſion of Learning till the age of 17 or 18 years, if you furniſh your memory with uſefull and neceſſary documents? and ſo ſtrengthen your underſtanding, that it may be capable to wade through all difficulties? Will that hinder you to embrace the exerciſe of Arms? In no wiſe. On the contrary, 'twill render the way more eaſie and profitable, than if you were ignorant, and knew nothing. I ſhould tire your patience if I ſhould extend myſelf further in this Argument, I will paſs on to thoſe reaſons that the Nobles bring, that they neither ought nor ſhould ſtudy.

I find 3. ſorts that believe themſelves not obliged to this trouble; the firſt ſort are poſſeſs'd with a ſenſual and blind love; others with an incommodity near to poverty; the laſt are ſwallowed up with a ſordid avarice which they call by the name of good husbandry.

24. For

24. For the firſt, paternal love blinds them ſo much, that they have no other care but to preſerve their Children; if they but live they care not, their honors and riches will give them Vertue enough, without troubling them to ſeek it by Learning; whence it comes, that they will not let them ſtudy for fear of being ſick, or ſuffer them to go out of their ſight, leſt their manners ſhould be corrupted: whence it comes to paſs, that they are brought up at home with ſo much tenderneſs, and ſo much liberty, that inſtead of being bred fit for action, they become fit for nothing; they are ſuffer'd to do any thing, all what they do is well, their Parents wink at their faults, and the ſervants excuſe them; What ſhall we ſay to theſe too tender Parents? Surely if thoſe Children were Demy-Gods, and the ſalvation of the whole State depended on their lives, it ſhould not thence follow, that they ought to learn nothing.

They will tell me, that they cannot be abſent from them without continual apprehenſion, how can they truſt a Governor that ſhall order them according to their deſire? It may be he will be negligent, and have no care either of their health or manners, or advancement in their Studies. It may be he will be a Libertine, vain and vitious, being ſo, what

good examples can he ſhew a Child? truly nothing: He may expoſe him to the mercy of a ſervant, or ſome other perſon, while he entertains himſelf in other Companies; it may be he is neceſſitous, covetous, and full of buſineſs, and ſo turn all his induſtry to his own particular advantage, and have no other care but of getting money. It may be he ſhall be ignorant, a little formality, and no behaviour, ſome oſtentation, and no learning, and notwithſtanding think himſelf very able, what is to be learn'd of ſuch a perſon? For theſe reaſons, Fathers think it better to keep their Children at home, then to ſend them abroad.

To faſhion my ſence to the humor of ſuch Fathers, I ſhall not deſpiſe all theſe Conſiderations, ſince they are not willing to part with their Children, let them take care to ſee them well educated at home; 'tis not impoſſible, though with much difficulty, and which is a way to be free of all theſe apprehenſions, he is under your eye, his actions are ſeen, and the Carriage of his Governour better obſerved, then when at diſtance, I have ſeen thoſe ſo brought up that ſucceeded better then in publique Schools, but ſuch a Governor muſt be well choſen, and authorized with abſolute power and authority.

But

But I ſhall not here determine the Queſtion, but keep it for another place; Let us come now to thoſe who are in a Condition that comes near to poverty.

25. Thoſe I now ſpeak of are ſuch who being of good Families, have not means enough to breed their Children according to their Quality, but believe they ought to keep them at home idle; they apprehend not their loſs at the firſt, but they cannot be at the Charge that is neceſſary, ſo that their poor Children are brought up in the midſt of ignorance, and vice; they have no other Governor but their own natural inclinations, which carries them whither it will without any reſiſtance, ſpending ſo their youth without making themſelves capable of any thing. To ſuch I anſwer, that they have more pride then prudence, they think they ought not to ſend their Children abroad without a train, or ſuch a Charge as would incommodate the family; what obliges them to that? let their expence be ſutable to their abilities. It is more honourable to ſee their Children at School without a train, then at home waited upon by Servants, that teach them nothing but Vice and Corruption.

26. What ſhall we ſay of the laſt ſort that pride it in their avarice, that had rather

leave riches to their Children then Vertue, that had rather to ſee them ignorant and ill educated, then to Contribute what they ſhould and ought to their advancement: In truth theſe are the worſt of all; the others are carried by an ambitious ſpirit that makes them do what they think moſt ſutable to their Condition, but theſe are poſſeſſed by a mercenary and ſordid ſpirit, that taſts more of the Merchant and Uſurer, then of the Gentleman. Let us loſe no more time in ſpeaking of this baſeneſs, as a diſcourſe unworthy this Company; Come we to other Objections.

27. Some may tell me that Gentlemen cauſe not their Sons to ſtudy, becauſe they find they have no inclinations to it; ſo that it would be money caſt away ſo to imploy it. To that I anſwer, that we are obliged to two things, the one, to do no ill, the other, to do good; now put the Caſe that Children had no inclination to ſtudy, and therefore not like to make any profit, and ſo no good, at leaſt 'twill hinder them of doing ill, for as much as the time they employ that way, will keep them from the thought of it, much leſs to do it, at leaſt there is no doubt but ſo imploy'd in honeſt company, good examples, ſubjection, and other diverſions, will keep them from Idleneſs, the Grandmother of all ſort of vice.

28. It

28. It may be Objected, That ſome Children kill themſelves with ſtudy, and yet continue ſtill groſs and ignorant; on the other ſide, thoſe that have never ſtudied, and yet do wonders: whence they conclude, that they need not ſtudy, that all the abilities we have come from a natural temperament, and not from books. To anſwer, Firſt, according to the opinion of many, Souls according to their ſubſtance are equal, but vaſtly different according to Accidents. A light put in a Lanthorn clear and tranſparent gives more luſtre, then when put in one that is more dull and obſcure; the ſame difference is in minds, ſome do more with little trouble, then others do with much, and this diverſity according to moſt opinions, comes not from the variety of Souls, but Organs, whoſe uſe being neceſſary for the operations of the underſtanding, ſo that as ſome are better formed, being more clear and delicate then others, ſo produce they a greater light, and more admirable effects. This being granted, I anſwer, That ſome may eagerly ſtudy, and advance not much; but it follows not therefore, that they ſhould quit their endeavours to enlighten what they can their dark Lanthorns; although they advance not ſo faſt as the other, they will nevertheleſs render themſelves more

perfect, then in being idle: Nay I'll be bold to say, they ought to be more diligent than others, that seeing Nature has produc'd them with more stupidity, they have no other way to better their Condition, then by a strenuous endeavour; and although they cannot with all their Industry render themselves so recommendable as more Ingenuous persons, at least by it they will purifie that gross Ignorance, by which they are but a little distinguished from beasts, and so by this means get a Rank betwixt both: whereas if they should lye down in that stupidity they would partake of a brutish nature. For those that never study, and yet do wonders, it follows not therefore that they should despise Learning, for if they would add to that clear natural Wit that God has given them, what might be acquired by Art, they would make themselves much more Considerable. From whence I conclude, that both the one and the other ought to endeavour, and not abandon themselves to Idleness.

Others are of Opinion, that to breed Gentlemen at Schools, and in Learning, is the way to make them meer Scholists and Pedants, that 'tis better being wise in good *English*, then a Sott and Idiot in ill *Latin*. To that I answer with reason, That Gentlemen

men ought not to be ſo long ty'd to their Studies, as ſhould render them pedantique, but mix'd upon occaſions in all Companies to faſhion both their bodies and minds; I prohibit them not Ladies Balls, or any other lawfull recreation, not contrary to good manners; Contrarywiſe, I would have times deſign'd for them; 'tis the means to waken and faſhion them, and to make them able to Carry themſelves in all Companies.

You may tell me, that I propoſe Incompatibilities; that the frequenting Company hinders the advancement of Learning. I anſwer, perſons are to be diſtinguiſhed; thoſe that intend to appear at a Barr, or in a Pulpit, or pretend to deep ſpeculations, with ſuch there may be an Incongruity; but with Nobles and Gentlemen that intend not ſo far, there is none, time may be allowed to both, if it be well managed.

29. Others ſay, there is no better way of breeding, then to ſend a young Gentleman to Court as ſoon as he begins to know himſelf. I am not againſt that neither, provided, that being there he divide half his time with Study, I doubt not but that way it may be very good, but if they are put there only to gaze about, and viſit, no great fruit can be expected of them; 'tis giving a Mans buſineſs

fineſs into a Childs hands; 'tis to make fruit ripe in the Spring, which ought to expect it's Autumn, I have ſeen Children ſo brought up that have been little Oracles, ſo Gentile and well faſhion'd to wonder; but when they grew greater, theſe bloſſoms blew off, and bore no fruit.

30. Others are of Opinion, that there is no better breeding then what Nature produces. If you leave a young Gentleman in a neceſſitous condition to his liberty, or that he cannot make great expence, want on the one ſide, and Ambition on the other will ſo rouze his ſpirit, that he will have more care to look after what he wants, then to pleaſe himſelf, and that he will be Capable of the Command of himſelf at 16 years old: whereas leaving him in the hands of a Governour that furniſhes all his neceſſities, and delivers him of all the cares and apprehenſions that he might have, they fall into ſo great a negligence, that being advanced in age they ſtill want Governors. In this manner his life is prorogued to great extent, without taking Cogniſance of his Concerns, putting him under the Tutelage of his Officers, who know ſo well the length of his foot, that they leave nothing that they can take from him. To this I anſwer by Conſent, that there is nothing wakens

their understanding, or renders a man more capable then necessity, as contrariwise there is nothing that makes a man more careless, and idle, then the abundance of all things; he that has nothing, is still plodding how he may obtain; he that has much, sleeps in his plenty, and has no other Care but self-satisfaction; from whence it falls out, that we ordinarily see that those fortunes which by sweat and blood Fathers have made, are after a little while dissipated by their Children, who for want of knowledge of what is lost, and what is worth, make themselves more able to demolish it, then their poor Ancestors were in building and preserving it. 'Tis then true, that those which are nourished in Necessity, are more capable of preserving an Estate, then those which have been nourished in Abundance; but for as much as we may Consider two sorts of Necessity in this place; lets answer that which the Objection seems to point at, the first is a feign'd Necessity, the other a Real one; A feign'd necessity is, when his Father makes him believe he is poor, when he is very rich, and under this pretext gives him not the tenth of what he is able to bestow on him. A young Gentleman has a true necessity when his friends are poor indeed, and cannot furnish his wants. Now, I say,

to

to breed a young Gentleman under this feign'd neceſſity, and under the pretence of making him an able man, is to run a hazard, and many times find themſelves deceived. They ſuppoſe neceſſity ſtirs up the ſpirit, and makes it ſtrive to make a fortune; this perſon needs not force himſelf to that purpoſe, knowing his fortune already made, and that he ſhall one day enjoy it, and then it may be he will be the more prodigal, as having been forc'd to be too good a Husband. Will you ſee what happens of ſuch breeding, you make a young man vitious, inſtead of being vertuous; good education is got amongſt the beſt Company, and ill in the worſt. Now he that has not wherewithall to keep that which is good, obſcures himſelf, and follows bad, where he learns nothing but Vice: whereas if he had means, he would have made choice of the beſt, and ſo got habits accordingly. For thoſe who have a Real neceſſity, 'tis not ill done to breed them according to their means: It may be it may happen well, if otherwiſe, they could do no better; but commonly the firſt do not ſo well as thoſe truſting to their Fathers fortune more than to their own Induſtry.

31. If this reaſon like you not, caſt your eyes on Gods providence, who ſeldom heaps all

ll his bleſſings on one ſingle perſon; to one
e gives thoſe of Fortune; to another thoſe
f the Body; to others thoſe of the Mind:
ne Man is Rich, and of a Noble Stock, yet
very Idiot; another of a mean Family, and
oor, and yet a Worthy man: ſo that there
s no perfection, which is not ballanced by
ome imperfections: theſe are the diviſions
f the great Maſter of the Family, that knows
ow to diſtribute his gifts with equality and
rudence, and recompences the defect of one
hing with the abundance of another; the
reſt way is not to hazard them on that dan-
erous Sand of neceſſity, where more are caſt
way, then get well off.

32. I have been to long ſhewing you
he fault of thoſe parents that teach their
Children nothing; It reſts I ſay ſomething
f thoſe that give them up to their own con-
uct too ſoon. In ſhort, *Siſaras* may ſerve us
r an example; if he wanted in the firſt
oint we have mentioned, he has done no
eſſe in the laſt: if he had had an abſolute Go-
ernour when he firſt broke away, he had not
een in the extremity I imagin he now is in;
ſay, Sir, If you had kept a Governor longer,
ou had not now been ſo unfortunate in your
wn Conduct; when we are to paſs a Rapid
Currant, firſt we row gently, becauſe the
ſtream

ſtream makes no reſiſtance, but being in the middle, we redouble our forces, for fear of being carried away with its violence, when that is paſt, and we are near the ſhore, we then row gently again, and fall with caution on the ſhore; The ſame ought to be practiz'd with Children, if 2. grains of rigour be uſed when they are young, 4. muſt be put when they are greater, for fear the violence of youth carry them not away; when that is paſt they go ſoftly to virility, and ſo never ſuffer ſhipwrack. You will tell me, 'tis a ſhame to have a Governour at 20. years old, that's very true in the preſumption of a young man that thinks himſelf the wiſeſt of his race, and who alwayes likes his own opinion beſt; but that is his error. Whence will you have a young man extract the maxims of his Government? ſhall he take it from experience? he has it not: ſhall he receive it from his inclination? for one good, he has a thouſand ill; ſhall he have it from his own clear ingenuity? 'tis the Rock where moſt ſuffer ſhipwrack; but that is not the place to give a reaſon for it. Will you have him draw it from reading and obſerving of Hiſtory? thence he may poſſibly get his beſt aſſiſtance, Books, like Maps may direct him which way to ſayl, but a good Governor muſt be his beſt Pilot to conduct him

him to his Port of happineſs. Pray tell me, whence comes thoſe great diſorders which we ſee but too often? they come, no doubt, for want of Conduct; Some are loſt in Quarrels, others in Play, others by Women, and with too much freedom, another with ſenſuality, a ſixth in idleneſs, and one like our Friend *Siſaras* in a particular affection; there are but too many wayes that invite us by their fair appearance, and lead us to perdition, but what means is there to know and avoid them? Certainly here skill is requir'd, and chiefly in this blind age, that ſees not, but by the eyes of paſſion: 'tis in this time that there is moſt danger; 'tis hence that the good or ill fortune of their whole life depends; 'tis now when a man feels the forces of his Enemies; 'tis here where hee endures their moſt violent Charges, chiefly of fooliſh Love, that makes the firſt Impreſſion on him, and ſometimes wounds him ſo deep, that the ſcarrs remain all his life time.

33. Of all the Precipices to be ſhun'd, there is none more to be fear'd than this fooliſh paſſion: when once it overflows its banks, and when it uſurps a Soveraignty over our reaſon; In our actings, we are no more our ſelves, blind, inconſtant, precipitate, inconſiderate, without judgement or reaſon; how comes

comes this to pass? all the powers and faculties of our Souls come from the same principal, and each ought to fix on its proper object, and if it happen that one espouses or inclines more powerfully to one then to another, it weakens the forces of the others, so as not to make any resistance; from whence it comes those that fix on spiritual objects with zeal and ardour have no sence of material ones, and so on the Contrary, the other resent not those that are spiritual; Now when the imaginations joyn themselves to love with heat and violence, all the other powers give way in their actions, suffering themselves to be drawn by this one, which is the strongest, from whence comes the blindness of the Soul, Inconstancy, Inconsideration, and Precipitation? Can you look upon a greater then that of *Sisaras?* Is it not true, that the love he bore his Mistris had so great power or Empire on his will, that although reason shew'd him his faults, he would not tak notice of them? Contrarywise, he held all false and imaginary that contradicted his resolution, taking, as those that are drunk, one object for another, without being able to make a judgement whether they are deceived or no.

But could a greater Inconstaucy and irresoluteness appear then he has to day declared to

us?

is? Now he would retire, then make addreſſes, now without, then within, now reſolved, then wandring, and the ſtrongeſt reſolution he took was to remain irreſolute; he made many ſage reſolves, but they vaniſhed in ſmoke, as well as that *Grecian Prince* that being reſolv'd to puniſh his Wife that had left him, with a cruel death, fell to embrace and kiſs her as ſoon as he met her.

Can he make any excuſe for ſo great an inconſideration, to engage himſelf in ſuch a proſecution, without conſidering the evils that waited on it, doing like that Prince of *Troy*, that caſting behind him all that might happen, proſecuted his attempt in the rape of *Helen*; ſo has he precipitated himſelf in this Affair, without giving time to his Reaſon to bring him out of this idle trance, he had ſuffer'd himſelf to be led blind-fold whether his pleaſure drew him, and if he met any obſtacle in his way, it made him but the more eager, and thought he had no crueller enemies then thoſe that ſtrove to divert him from his fooliſh paſſion.

What has put him in this labyrinth, or in theſe diſorders, but Liberty? all this might have been hindred by the foreſight of a Reſolute Governor. Obſerve 3. Maxims out of what I have ſaid; the firſt, that Children

be never nouriſhed in idleneſs, but kept in perpetual exerciſe, be it at home, or in the Schools; The ſecond, that they be more carefully looked to when they are great, then when they are little; the faults they commit when Children, are like themſelves, ſmall and childiſh, but thoſe they commit when greater, are alwayes of dangerous Conſequence; The third, above all to be feared, is that they be not ſurprized with fooliſh loves, ſuch as *Siſaras*; one cannot handle theſe fires without burning, and feeling the dangerous effects either in Body or mind, in the eſtabliſhment of his fortune.

34. Long diſcourſes are troubleſom, eſpecially when they are of ſuch things that concerns us not, *Democles* and *Triphon* had no need of this Exhortation, being both well enough ſatisfied of the worth and price of Learning; ſo that not troubling themſelves to Contradict *Palamis*, ſleep ſo ſweetly ſeiſed them, that they ſeemed in a Condition that would keep them a long while ſilent. *Palamis* and others began to envy their reſt, ſo that every one began to make his quarter; *Derilas* led *Siſaras* to his Apartment, giving him with a good night leave to think of his affairs, and how to deliver himſelf from thoſe apprehenſions that tormented his ſpirit, nothing being

being more agreeable to an afflicted mind then ſolitude. When *Siſaræa* found himſelf alone, he enter'd into a labyrinth of divers confus'd thoughts, and before he could get out, ſleep hung ſo heavy on his eye-lids, that he was fain to throw himſelf on his Bed to reſt his weary mind and Body, but what reſt can there be to diſcontent? he found himſelf when he waked in a very bad Condition, an aking head, and ſo violent a Feaver, that put him in an apprehenſion of death. About Supper time every one got up, *Durilas* went to *Siſaræa*, whom he found to be much diſtemper'd, he calls *Tryphon*, who wonder'd not at it, as a diſeaſe that came from too much travel, for which a quiet reſt would be the beſt remedy, therefore he left him no other direction when he parted from him, the Sun being haſtned to his Couch, and the Earth left in darkneſs. Let us paſs to the Third Book, and ſee how *Siſaræa* has paſs'd the night.

Finis Libri ſecundi.

Speculum Juventutis.

BOOK III.

Containing Maxims and Rules to be obſerved and followed by ſuch of the young Nobility and Gentry, as live at Court.

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and endeavours to make his peace by the aſſiſtance of Aquilan 7. Aquilan *promiſes him his ayd, if he will take a Reſolutiou to go the Court* 8. *He gives him his recommendation, and advice how he ſhould live there* 9. Dorilas *interrupts him, and gives him the ſame advice* 10. *What he ought to do before he goes to Court* 11. *What he ought to obſerve comming thither* 12. *How he ought to be humble, and fly vanity* 13. *How he ought to be in Converſation* 14. *How he ought to be Liberal* 15. *How he ought to be Courteous* 16. *Patient* 17. *And Diſſembling* 18. *Forcſighted, and diſcreet in Choice of Friends, and Company* 19. *How he ought to be complaiſant, and of flattery* 20. *How he ought to Carry himſelf in humoring Princes, and Great men* 21. *Of Young* 22. *And*

Old 23. *Of Nobles*, 24. *Of Rich and Mean* 25. *Of the prudence he ought to use in Conversation* 26. *With his Prince* 27. *With the Young* 28. *With the Old, Noble, Rich, and others* 29. *Of the well Ordering his Expence in Clothes, Diet, Servants, and play* 30. *In his vigilance, sufferance, and perseverance in the fear of God* 31.

1. WHen any great affliction is upon us, there is no greater pleasure then to communicate it, especially when wee meet with persons whose hearts are open to pity and commiseration, and when we cannot meet with such, we speak to our selves, and reflect on all the causes; in a word, we have no greater happiness, then to call to memory all the unhappy accidents that have befallen us; (a pleasure as malignant as is that of scratching an Ulcer.) *Sisaras* has pursu'd this race in looking upon the Cause that first moved

moved him, ſuffering himſelf to be ſo farre tranſported, as to forget what he owed to the memory of his *Vallinda*. What need was there of ſo much diſcourſe to make him ſee his fault, which might have been ſaid in fewer words? there was more need of ſeeking what he had loſt; but I wrong him, he has endeavour'd all he could, not being able himſelf, he has ſent others, and expecting them, is ſurpriz'd with a Feaver, that almoſt brings him to the Confines of death.

2. Who can keep account of the ſeveral apprehenſions that rolled in his breaſt, after *Dorilas* and *Tryphon* had left him? Who can tell the ſorrow, diſpleaſure, and grief that tormented him? he ſees himſelf out of his Country, in diſgrace with his Parents, unknown, and in want both of money and health, and all this nothing in reſpect of his late loſs; 'tis a hard thing for a ſpirit ſo agitated to take reſt; and his recovery depends on that alone, as *Tryphon* ſeems to intimate, 'tis very poſſible he may long continue ſick: notwithſtanding all which, ſleep ſeiſes him in the midſt of all theſe confuſions, and is ſo favourable to him, that when he awakened he found himſelf free both from his Feaver and Head-ache. Behold a great happineſs! when he finds himſelf in this Condition, the

day was well advanced, he therefore gets up and goes to ſeek *Dorilas*, and after ſome Complements, he asks news of thoſe men that were ſent to ſeek *Vallinda*, he proceeds further, and would put himſelf in the way to meet them; but *Dorilas* oppoſes that deſign with ſo much reaſon, that he is forc'd to yield, and follow the advice of thoſe that are wiſer than himſelf; he muſt expect and have patience how they ſhall they divert him in the mean time; what play, what paſtime, what diſcourſe can be agreeable to him? there is nothing that can more ſweetly entertain him, then the Continuance of the diſcourſe he began, to which he is invited, he excuſes or makes ſhew to do ſo, out of the apprehenſion of being troubleſom; but at laſt he ſuffers himſelf to be won, and begins to their ſatisfaction after this ſort.

3. You remember that I was yeſterday angry with *Turipot*, out of Opinion that he had diſcovered my Love, my Mother being inform'd that I was driving on a Marriage, which I believed could come from no body but him, at leaſt, I thought ſo: How was it poſſible he ſhould Command me, that had a deſign to reſent it? I muſt have had more reaſon, and leſs paſſion, then I was then Maſter of. Wherefore ſhould I have

Spies

Spies thus ſet over me? Muſt I be all my life long under a Governour, that counts my words, meaſures my ſteps, and watches all my actions, and makes report of them according to his fancy? No, I am paſt that, I will unopinion my ſelf, if I pardon this, he will do me worſe miſchiefs, I ſhall never be my own man, he will never make any report of me, without Conſidering himſelf.

In this Reſolution I began to ſeek a quarrell with my Governor, and look'd with an ill eye on him; when this humor was obſerved in me, I wanted no Incendiaries; one tells me, he did many ill offices; others, that if I took not care of my ſelf, he would put me ſo farr into the ill opinion of my Father, that he would never look favourably on me; Others ſaid, that I was too calm to endure it: In a word, they infuſe ſo much fire into my ears that they give me no reſt, till I came to make uſe of my hands, I deſign'd to meet him when he leaſt thought of it, I ſet upon him without any notice, and Charg'd him ſo home, that if I had not been hinder'd, I had ſpoyl'd his Tale-telling.

4. See me now in a good Condition, and whether 'twas paſſion or reaſon that rul'd me! What now comes of all this? Behold our Houſe all in diſorder! the news came ſuddenly

ſuddenly to the ears of my Mother, who remain'd aſtoniſhed, as one comming from a ſwoun; but hers is nothing in Compariſon of my Fathers anger: No Sea, troubled with Contrary winds, rag'd more then he, or in whoſe brow appear'd more billows, upon knowledge of this action, he commands me to be call'd and ſearch'd for, he would ſee, and would ſpeak with me; Shall I be ſuch a fool, as to come into his preſence? No man adviſes me to it, but contrarywiſe counſells me to betake my ſelf to my heels. But my Mother, who was very ſenſible of this unlucky prank, had a mind to have two or three words with me, ſhe found her ſelf much divided what to do, or ſay, either to excuſe, or condemn me; to do the firſt, ſhe had no ground; and in doing the laſt, was putting more oyl into my Fathers lamp, that burn'd too faſt already; ſhe remembers he has often Chid her for ſpoyling me, ſhe muſt not give him cauſe to renew that old reproach. In theſe extreams ſhe reſolv'd, if not to excuſe, at leaſt to mitigate my Offence, and to perſwade him, that the Matter was not ſo bad as 'twas reported; but before ſhe could ſay any thing, my Father prevents her by ſurprizal, and ſpeaks to her after ſuch a manner, as you would have believed her guilty, or an abettor

ettor of my Crime. I ſhall paſs by the re-roaches he gave her for her too great indul-ence and fondneſſe; nor how he revil'd imſelf, for having too lightly credited Womens fancies: I ſhall only ſay, that the ound of this tempeſt coming to my ears, I ought the beſt way was to get as far from it I could, rather than to ſtay and expect hen this ſtorm ſhould fall upon me.

I therefore ſlyly ſtealed away to a Houſe of ur Neighbours, where I ſtay'd not long ere y Mother found me out; do you not be-eve ſhe came to ſtroke my Cheeks: I had ne impudence notwithſtanding to go and neet her, and know what ſhe would ſay to ne; but inſtead of words I only heard ſighs, nd ſaw teares, her heart great with too enſible a diſpleaſure, furniſhed her with that bundance, as if ſhe had intended to have iſtill'd her life at her eyes. This behaviour f hers began to move my heart to pitty, and ave my conſcience a rude charge; not-withſtanding I was reſolv'd not to confeſs my ault, much leſs to promiſe amendment: I elieved I had reaſon, and my blindneſs was o great, that if the matter had been to act gain, I conceived my ſelf obliged to do it. I withdrew, fearing to be drown'd with this ſhower of tears, and expected the calm of this agitated

agitated ſpirit, which when I perceived, began to enquire News of her, thinking ſhe ſtill obliged to comfort me, and that ſhe ought to be in choller both againſt *Turipot* and my Father; but I found my ſelf much deceived. How now Impudence, ſayes ſhe, have you ſo little ſhame as to preſent your ſelf before me after this manner, having play'd the Bedlam as you have done? Can you ſurvive ſo infamous an act? Dare you appear in the company of Men of Honour? there is no doubt now of your good nature, you have enough diſcover'd it: We ſee now your excellent qualities and perfections; we flatter'd our ſelves hitherto upon ſome hopefull appearances, upon your return from your exerciſes, and believed you had loſt your ill habits: but now we ſee the contrary, and find now the bottome of your inſide, that you are a Libertine, a ſenſual and preſumptuous Fool, having no God but your Pleaſure, no Father but your Senſe, no Mother but your Care, or Governour but your Opinion, having no parts to recommend you to the World but Pride, Arrogance and Preſumption: Theſe errors are your beſt and faireſt perfections, not one grain of virtue appearing in you, but altogether inclining to vice. If at any time an act of virtue has appeared in you,

it

has been like the Crow that covers her ſelf
th Snow that ſhe may appear white, but at
e firſt ſhaking of her wings remains black as
fore. You have no more ſenſe of a Deity
n if there were no ſuch thing: I have never
n you give any teſtimony of a Chriſtian,
t much of an Atheiſt. What diſcontent
it to me to have born, nouriſhed, and
ought up a Child of your conditions? Had
ot better have bred a Horſe, Dog, or Bird,
n ſuch an ingratefull Creature? If I had
ceived no pleaſure or ſervice from them,
ey had not thus cruciated me to death.
h how often have I apprehended the evills
ow feel! I foreſaw too late the unhappy
ects of your ill education; that I was too
tifull, too indulgent, and that I ſhould be
e firſt that ſhould reſent the effects of it.
h how juſtly has your Father imputed to me
e cauſe of all your folly! 'Tis true, I con-
s my fault, my too great goodneſs is the
ſe of all your ill, putting you into the way
deſtruction; but to what point of folly are
u now arrived? Was it not enough to have
ur own ſwinge, to live as you pleas'd, to
me and go according to your own will, but
proceed to this height of rage and madneſs
you have done, in laying hands on your
overnour, and to reduce him to the point he

now

now is? What remains to crown your life but to lay hands also on your Parents? But what has thus transported you? Is it because you think he has discover'd your Amours which are so secret that all the World take notice of them? Is it that he has told him that you are upon the point of marrying without asking advice of your own understanding? If you think so, I assure you otherwise: The advice that I had came not from his mouth; but if it had, were you master of one grain of judgement in the midst of the follies that possess you, you must confess that he could do no less in discharge of his duty, and that should not have made you cast off all respect as you have done. Certainly if you had not your eyes open to have seen what you owed him, you ought at least to have consider'd us, and that such an action would bring shame upon your brow. And when all these Considerations could not have held your hands, the respect you owe to us ought to have done it. But where was it? Have you found in the volume of your sufficiency any authority to use us after this manner? Go, never see my face more, for I look upon you as a lost Child: I leave you to your own senses, run after your Loves, serve your Mistriss, marry her, do the worst you can, I promise you

you an Hoſpital in the end, you are in a fair way, expect not I ſhould fetch you thence; I promiſe and proteſt to you that you ſhall have no more portion in our Inheritance than what we cannot keep from you.

5. To theſe ſweet words I vow to you I made no reply, but was like a Dog beaten, or a Criminal charg'd by the Kings Atturney. I withdrew my ſelf gently, fearing to irritate the ſpirit of my Mother, who I now found full of other thoughts than ſhe uſed to have for me, and 'tis hard for me to ſay whether ſhe thought all ſhe ſaid, or if ſhe ſaid this to make me know my ſelf. If you ask me ſeriouſly, I muſt ſay without vanity that ſhe charged me opprobriouſly without ground, and that I had no other imperfection than what came from my paſſion. I left her, and went out of the Houſe, and in going thence found my ſelf in ſome confuſion what I ought to do; I conſulted with my great judgement, and took now one reſolution, then another: In the end I conclude I muſt abſent till this ſtorm that threatned me was over-blown.

We had a good Eſtate near a City called *Caſan*, from our Habitation about ten miles; I promiſed my ſelf this place might ſerve me for a good refuge, and that I might there divert my thoughts by variety of companies, whoſe

whose number is greater then the capacity of the Town; but now to go thither without money, that would discover my folly; I therefore thought it Convenient to stay awhile in the neighbouring Villages, with hopes of getting thence some money and attendance; I went thither, and gave order for the one and the other, but 'twas easier for me to get followers, then money. I had not been a day there without finding my self accompanied with a whole pack of Vagabonds, insolent and impudent people.

6. My Fathers Tenants being ignorant of my Affairs, put themselves to the charge to feast and entertain me. I was well received, but the Feast lasting too long, and my new followers taking the liberty to live as in a conquer'd Countrey; The Curate of the Village let mee know this disorder, and perswaded me in the end to free my self of these Vagabonds, by which I found my self obliged to change my Quarter, and that I could not do better then to go to *Casan*; but how was this to be done, I wanted money, without which I was a poor Lord. I discover my wants to some of my train, which is communicated to others, a remedy must be found, and money be had; one advises me to make bold with the Granary, and sell

ll Corn; others with the wood; and there ants not thoſe that adviſe the ſelling the ſh in the Ponds. One of the graveſt and oſt prudent amongſt the reſt rejects all theſe ropoſitions, as weak, and impertinent, and ncludes, that the beſt way was to oblige nd force the Tenants to furniſh me. This ropoſition was reliſhed by all, I declared my ind to the good Curate, and he to the reſt f the Pariſh; but 'tis a hard thing to order a illage Senate, eſpecially when money is re-uired: they flatly deny'd me; ſome would now what I would do with it; others, that y Fathers ratification was to be required; his puts me in a chafe, and into ſo great a holer, that I threaten ſome, and beat others; ut not to trouble you with all my diſorders, at laſt forced ſome money from them.

All goes well now, I am too ſtrong, there-ore muſt go to the City to ſpend it, I hought never to ſee an end of it; now be-old me in the Town keeping open Houſe, eceiving all comers, where I begin to pra-ſiſe all my Moral Virtues, you know what I mean, I drink, I play, I loſe my money, ſo that I had ſcarce enough to pay my Hoſt. When I found my ſelf in this Condition, I ſtay'd no longer, but returned to our Villages as much in want, as when I

came thither first. Do not these pranks relish of a stay'd man? Did not I deserve to be made a Privy Counsellor? I mention not the little quarrels and disputes which I had during that time; 'twas well I was held there a great Lord, and had to do with mean people, but had I been with my equals, I gave Occasions enough to have had my throat cut more then once.

But now to come home to our demeans, where I was not more then a day, when my Father sent me word by a Page, that if I went not suddenly away, he would make me take my heels like a Robber. This was but a rude recommendation, which I expected not, but rather a Messenger from my Mother with an Olive branch of peace; all my Troop were Astonished at this Message, and would know whence proceeded this Misunderstanding, I told it to some of them, and they to others; Shall I tell you the excellent advice those Gentlemen gave me in this streight? not I shall not trouble you with it, as unworthy your ears; but the Curate interposing like a man of Authority, commanded all my Troop to retire, under pain of incurring my Fathers displeasure; no body reply'd, but packed away, so that my Court was now quite disbanded, and I left alone with my Pastor, that took

took this occaſion to admoniſh me charitably.

7. Afterwards he adviſes me to go to *Aquilan*, a Gentleman that had great power with my Father, and counſels me to acquaint him with my affairs, and that I ſhould begg his aſſiſtance to reſtore me to my Father and Mothers favour. This Counſel, as good, I embraced, I went thither, & came as they were ſitting down to dinner. Oh Heavens! how ſweet were voluptuous pleaſures, if puniſhments did not ſucceed them? I found my ſelf well pleaſed in the midſt of my Brigade, I thought of nothing but paſſing my time; but after I had left them, I found my heart touched with ſo ſerious a repentance, that I was juſt upon the point of becoming very wiſe, if I had not been poſſeſs'd with this fooliſh Love paſſion. When I was with *Aquilan*, I told him part of my ſad condition, and indeed all, but what concern'd my Love, I feared that this ſally proceeded from being Commanded too imperiouſly, he hearkens very Cordially, and after ſome ſmall Remonſtrance promiſes his endeavours to make my peace, but upon Condition I ſhould not ſtay at home, but leave the Countrey, and viſit the Court, or the Warrs; very willingly I reply'd, I deſire nothing elſe, I have ſpoke of it an hun-

dred times, but could never obtain leave from my Father, not knowing his Reſolution, or how he intends to diſpoſe of me, either for the one or the other.

8. I am of opinion you ought (replyed he) firſt to go to Court, that being the firſt place you owe a Viſit to after you have done your Exerciſes, and before you go to the Warr; you muſt think of no other deſign at preſent, the Court is your Element, the Center whether you ought to tend; you have all the qualities that ſhould give you entrance, I ſee nothing that ſhould hinder you, why ſtay you? Certainly your Anceſtors that raiſed you to this degree of honor as now you are, did not advance it by leading a Country life, but as intending to further it came near their Soveraign, and made themſelves known upon all Occaſions: If you will inherit their Nobility, you muſt follow their example, and imitate their worthy Actions. I ſhall never ſee your Father but I will put him upon this Argument, which I know he cannot chuſe but approve of, and believe will not reject the prayer I ſhall make him to this effect; but you muſt tell me, whether you are of my Opinion, and have a will towards it? or if there be any thing that may give hindrance thereto? I reply'd, nothing

thing at all; but that I was only troubled for want of Abilities requiſite to Carry me in ſo great an appearance and Confuſion, and ſhould need a Governor furniſh'd with your Science, Experience, and Knowledge; which if I had, I ſhould then promiſe my ſelf not to do that which might misbecome me, or appear irregular and to no purpoſe. Truly, ſaith he, nothing ought to be forgotten in ſuch a Voyage, you ought to take well your meaſures chiefly in the beginning, 'tis then when a good impreſſion is to be given, a good beginning promiſes a good ending, as contrarywiſe an ill preſages a Contrary effect. Sir, replyed I, ſince you already have made half my peace, as I perſwade my ſelf, and ſince you will procure me the oportunity of this journey, make the Obligation perfect, giving me the adviſoes and directions requiſite for ſuch an undertaking, not knowing any body abler to do it then your ſelf, nor from whom I ſhall better receive it.

I leave you to imagine whether I ſpoke heartily or no, when I pretended a willingneſs to leave the Countrey, then which I fear'd nothing more: I was too much held by Chains, that I could not eaſily break, notwithſtanding I thought it good to diſſemble my own thoughts, and accommodate

my ſelf to the Opinion of this good Gentleman, which was the Cauſe that having deſired him to give me his directions, he began to ſpeak thus to me.

9. You have reaſon to believe your peace half made; for 'tis not long ſince I ſpoke with your Father touching your reſtauration to his good Opinion, and the deſign we now treat of, without expecting your deſire, not doubting your ſatisfaction therein, and willingneſs to leave the Country. For thoſe directions and addreſſes you deſire of me, I am a little Concern'd, but to let you ſee that I have no ability of Body or Minde that is not yours, I will preſent you with a Train and Followers which ſhall not be unpleaſant to you, I will give you a Coach, a Gentleman, and a Groom of your Chamber, a Page, two Laqueys, and one Coach-man; the 4 Horſes to draw it, ſhall be Humility, Courteſie, Liberality, and Civility; the four Wheels on which it moves, ſhall be Patience, Diſſimulation, Providence, and Complacency; the Groom of your Chamber ſhall be good Conduct; your Page, Vigilancy; your two Lacqueys, Sufferance, and Perſeverance; your Gentleman, ſhall be Prudence; and your Coach-man to Conduct all, ſhall be the fear of God: Upon all which he gave me diſcourſes

ſes of policy and Conduct, with directions and adviſes ſo uſefull and ſalutary, that if I could follow but part of it, I ſhould have been one of the ableſt men at Court.

10. If any thing troubles me, replyes *Dorilus*, it is in ſeeing you under the diſgrace of your Parents, whom you ought not to have diſpleaſed to ſuch a pitch as you have declared to us. I begin now to conceive a great joy, ſeeing you in the hands of a perſon that could make you ſee your Error, and put you into a better way then that which you were in, you could not have better directed your ſelf, nor faln into a better hand; but I much doubt that you have ſlighted his advice, and inſtead of going to the Court, have made another Voyage.

'Tis ſeen in this, that good advice is not proper for all perſons; When one ſhould read all *Platoes* Republique, and *Ariſtotles* Politiques, ſpeaking according to the times, when one ſhould have furniſhed your Memory with all the Maxims of which our Sages make a Science, if you had not the will to follow, nor the judgement to uſe it to purpoſe, you could not receive much profit by it; Advice, nevertheleſs, is very neceſſary to one of your rank, and to thoſe that are wiſer then you are, advice being like torches that

light us in the midſt of darkneſs, and without which we ſhould ſtumble at every ſtep, advice being like a Guide, that goes before and ſhews us the way, not having any thing to do but to follow it, if we intend to arrive happily where we deſign.

But ſince we are upon the ſubject of advice, and that it ſeems requiſite to give truce to our Narration, will you take it kindly that we make a digreſſion, and ſpeak our ſenſe upon this matter, we cannot ſpend our time more profitably, if you yet remember what has paſs'd by your ears, the remembrance will be further engraved in your memory, upon all accounts you cannot want ſatisfaction. I ſhall not now examine the counſell that this Old Gentleman gave you to go and viſit the Court, I ſhall put that off to another time; it was perhaps more expedient to go to the Warr; but ſuppoſing you were to make that Voyage, let us Conſider the advice he gave you.

He told you in the firſt place, That the Court was the Element of men of your rank and condition, nothing being more true, the Soveraign being the Head of the Monarchy, and the Nobles the principal Members, and thoſe Members cannot ſubſiſt being removed from that Principal that gives and preſerves their life. He

He told you likewiſe, that you had thoſe parts and qualities that would give you an eaſie entrance into this great Society; 'tis true, your Family is not obſcure, and if a good extraction can render a perſon conſiderable, and recommendable, I find few go before, but many behind you, with that, you have a happy birth, a Soul and Body well made, a good Eſtate, and an indifferent Education, which you may perfect in that great School, what is more to be deſired? Truly thoſe to whom Nature has denied theſe advantages, muſt employ much time and pains before they can come to that degree of eſteem, which you may acquire in a little time without much labour, he that is not Noble, although he may have a thouſand good parts, will not be ſo honourably received as you; and although he ſhould be very Nobly born, yet if he be Clowniſh, and ill behaved, he will never find mens inclinations open to receive him, as you ſhall.

11. Now amongſt the Counſels I would give a young Gentleman that was entring into a Condition of life ſo difficult as that of the Court is, ſhould firſt be to do as thoſe that go into ſome ſtrange Country, ſtrive to get the acquaintance of ſome one that knows perfectly the Humors, Cuſtoms, Conditions, and

and Language of the People thereof, and many other particulars that would take up a great deal of time to learn upon the place. I would that my young Gentleman ſhould do the ſame; get ſome knowing perſon that ſhould as it were draw him a Picture of the Court, who have the greateſt Influences there, and that predominate moſt; what the Cabals, Parties and Aſſemblies are who are able to hurt or aſſiſt; what the Modes and Cuſtomes: Being thus prepared and inform'd before-hand, his underſtanding and judgement if not very weak, will quickly perfect him in the reſt. This being ſuppos'd, I would have him go thither with ſome one that perfectly underſtood that life; or at leaſt upon his arrival he ſhould make ſome Friend, that ſhould ſhew him the practice of what he had before but in ſpeculation; to which purpoſe he ought to conceal himſelf, and lye as it were in Ambuſcado ſome while, thereby to ſee all that might contribute to his inſtruction.

12. When he firſt makes his Appearance, I would not that he ſhould do as many others uſe to do when they make their firſt entry: nor would have you do as many, that in the beginning, appear with ſo much pomp of train and luſtre, that they dazle the eyes

eyes of the Beholders, but go out like a fire in Straw, which is as ſoon extinct as lighted: His Train and Equipage diminiſheth daily, and he receives more blame by diſcontinuing from his firſt appearance, than he got glory by what he was not. I would have him therefore fitted with ſuch a Train, as he may be able to maintain: People value not a man for what he can once do, but for that which he is able to continue.

All Courts are not alike, ſome are great, others ſmall; much time and bravery is required to make one conſiderable in that which is great; leſs is required in a ſmaller: In the one it is the cuſtome to pay reverence and reſpect to the Soveraign, as ſoon as we are there arrived, in others not. Diverſity of Cuſtomes and Places give Rules in this matter, but in general it ſeems to me not convenient to pretend to this Honour, without the marks of a noble and ancient Family, or at leaſt that there be ſomething extraordinary to propoſe. I admit thoſe likewiſe, that have ſuch qualities and abilities, as of which they may make an acceptable offer: And alſo thoſe that have made themſelves remarkeable by ſome noble exploit; without either of which Qualifications it's both temerity and vanity to tender ſuch Complements.

How-

Howſoever this muſt not be done without being preſented by ſome great Perſon, that may acquaint your Prince with your Merit, and the Nobility of your Houſe, as being beſt able to inform him what it is, and what it has been, with the Services it has and yet may render the State: Upon ſuch teſtimonies he will render you worthy of an honourable acceptance. And as you cannot give theſe teſtimonies of your ſelf, therefore you have need of a third perſon to do it for you: All that you in modeſty can ſay, is only with ſubmiſſions and aſſurances, that you will live and die in the ſervice of your Prince.

This action being well performed will give you an eaſie entrance and facility to all the reſt. The Prince's firſt reception will adde much to your eſteem; next you muſt obſerve thoſe who are of greateſt Authority, and to whom you ſhould dedicate your Services; what Houſes you intend to viſit, and what Company you keep: but above all, endeavour to make a judicious choice in a Friend, who may not deceive you. I could ſay much on this Subject, which becauſe I would not trouble the Order I have propoſed to my ſelf, will therefore wholly omit: Only in paſſing by the way ſhall give you this Advice.

If you have not a perfect Friend at leaſt, get ſome

ſome one that may make it known what you are in thoſe Houſes you intend to frequent, it being a great way about when we are forced to do it our ſelves, which cannot be done but by effects, and as occaſions repreſent, from whence it comes to paſs, that one is grown aged before he is known; all which time is gained by the means of ſuch a one whoſe worth merits belief in the thoughts of thoſe to whom he ſhall mention you. He ought to ſay nothing but what is truth, or at leaſt very credible, if he intends to make a Mouſe an Elephant, or for one or two good qualities, which you are maſter of in a conſiderable degree, he ſhall ſpeak of a hundred eminent ones, they will laugh both at him and you, when they ſhall find nothing of verity in what he hath related. It concerns him therefore to meaſure his Diſcourſe to your pitch, and you afterwards to make good in effect the truth of what he hath ſpoken. The leaſt of your actions that ſhall correſpond with thoſe Elogies which he has given you, will win their belief of all the reſt; and if you anſwer not alwayes their expectation, they will not loſe that opinion which they firſt conceived of you, but believe there may be ſome Reaſons which obliges you not to do that which they expect from you, though you are able to do it.

We

We ſee in this how great a Princeſs Opinion is, and that they are not much in the wrong who accuſe her of tyranny, ſometimes making honeſt men paſs for fools, and on the contrary, an Aſs for a Juſtice of Peace. In a word, ſhe can exerciſe ſo much injuſtice and irregularities, that if ſhe be not friendly to us, our actions are made white or black as ſhe pleaſes; it is therefore no ſmall myſtery to know how to rule, or at leaſt to keep friends with her.

I muſt adviſe you, not to enter into any Houſe without paying thoſe civilities and reſpects that are due to the poſſeſſors; we muſt be thought very ſtupid if we neglect ſuch a duty. I have only to tell you, the care that you ought to have of your ſelf in the company of Ladies, who are ſo delicate a Sex, that the leaſt impertinence will appear great to them.

13. After theſe Advices which are general, and only as preparatives to lead you to practice, let us come to particulars, and obſerve the Train and Equipage that the old Gentleman recommended unto you; the leading Horſe in your Coach he would have to be Humility, which truly is a Virtue that has but little ſoveraignty in the minds of our young Nobility or Gentry, though it ought to raign

raign there. Let me ſay more; Humility ſeems only to be made for them, and chiefly for thoſe of the beſt quality or higheſt rank; 'tis theſe that it moſt properly and worthily becomes. What, ſhould a man of baſe and low condition humble himſelf? Fortune has done that for him: No, it belongs only to the Great, who are little without it, and the more want they have, the leſs ſenſible they are of it, moſt being given to them that exact it leaſt. You believe now I would make you a Frier, and perſwade you to a Virtue that ill becomes thoſe of your condition: No, be not deceived, I would not have you carry the badges of outward profound Humility, it ſuffices that you have it impreſſed within, but appear outwardly like a Gentleman without pride, which is the Humility that I require of you; with that you ſhall go any where, and be loved and eſteem'd by all.

You may ask me how a proud man is to be known: 'tis not hard, but for your ſatisfaction I'le ſhew you half a dozen, and all different; when you have ſeen them, it will be your part to have a care of their imperfections: we are as well made wiſe by ſeeing the uglineſs of a Vice, as when we behold the beauty of a contrary Virtue.

I put in the firſt rank thoſe that ſwoln with the

the good opinion they have of their greatneſs, or of ſome ability, never appear but with a Countenance ſo lofty and imperious, as if the Sun were not good enough to give them light. If they be in company, they are never honour'd enough; if you treat or converſe with them, reſpect is wanting, therefore they never deſire the company but of ſuch as have dependance on them, who give them as much honour as they pleaſe. Truly it is in this only that they ſeem diſcreet, for ſince their humour is only fit to torture company, they do beſt to take thoſe Slaves they can command, rather than thoſe that owe them nothing, and from whom they can never draw thoſe ſubmiſſions they expect, but by a kind of conſtraint. An honeſt and well-bred man feels in himſelf a kind of repugnance, when he finds himſelf obliged in ſome manner to honour thoſe ſupercilious ſpirits.

After theſe I put thoſe *Rhodomonts*, who eſteem themſelves even valour it ſelf, never appearing but with a menacing countenance, and with ſuch threatning eyes, as if they would warre both with Heaven and Earth: They would be taken for Hectors, or Knights of the Burning Sword; their Diſcourſe is nothing but of War, Aſſaults, Quarrels, Combats, Blaſphemies, Oathes and Menaces, Dam-

Dammees and Rodomontadoes are their continual Language. If they should speak of any thing that hath any sweetness or mildness in it, they would think they should forfeit the reputation of being thought valiant. What judge you of these? do you not take them for men of much sound, and little worth, who are ordinarily like empty Tuns, which make a great noise though they contain nothing but wind.

There are others that seem more tractable than the former, or at least appear so to be, but they are yet more insupportable. These are your scornfull shy persons, that esteem no body, but regard all with eyes of scorn and neglect: To these we may joyn those Refiners, that think they have no wit unless they correct even integrity it self, or laugh not at all that passes by them. What think you of these? truly they have not the brutality of the others, and are something softer, but more subject to create enemies. I should not so soon quarrel with a man that would be esteem'd great and valiant, as he that mocks me, and thinks me not worthy to look him in the face.

Others there be that are confident and bold to Impudence, and Insolence, if they have been but once in a Company they be-

come so familiar, that they will govern all. Their custom is to set upon some one with jesting or scoffing, in which consists their vanity, and eminence above others: I do not reprove facetious modest raillery or jesting, but contrary wise approve it, as an Ingredient that animates Conversation; but do not at all like what bites either the present or absent, and chiefly when 'tis used against the humble, or miserable, much less that which taints the honor of vertuous Ladies, or those above our Conditions, which cannot be but very dangerous. I know well that a smart word dextrously thrown enters merrily into the ears of the Company, principally if it wounds any one that's proud, or hated, but it leaves so great a sharpness in the spirit of him that it touches, that if he resent it not upon the place, or do not then shew his choler, as being unwilling to disoblige those that are present, yet he will without doubt keep it for you, which causeth that the issue of such jests turns oft-times into fatal accidents.

You will find others, whose vanity is so great in a Company of Lacqueys and rich clothes, that they pride themselves therein, as Peacocks do in their feathers, ever going from place to place, from one Company to another, curl'd, powder'd and set forth with such

ſuch art, that you would take them for Puppets, or men of wax. But as neatneſs cannot but be approved, ſo cannot effeminacy and nice Curioſity on the other ſide be too much reprehended. Others there be that ſtudy a queint Mode of diſcourſe, and to ſet their words in an affected Order; great talkers, who have more Indiſcretion then Vanity, or thoſe that are great Complement-makers are not the perſons I here point at, but thoſe only that ſo affect Eloquence, as that they never ſpeak but with Emphaſis and Majeſty, counting their words and ſyllables, and liſten to themſelves, thinking they ſuffer wrong, if at every turn they utter not Oracles, and Sentences. Surely I reprehend not well ſpeaking, I know 'tis a Quality worthy eſteem, and found but in few perſons, 'tis the affectation I only blame, as thoſe likewiſe who have not the faculty, and yet are ſtill troubleſom to themſelves and others. Will you know how it falls out with them contrary to their intention, that endeavouring to ſpeak in a formal way better then they can, they ſpoil their natural dialect, and ſpeak worſe then they otherwiſe would; but in theſe encounters there is nothing more pleaſant, then when they make themſelves appear very ſufficient, in things of which

they can give but a very ſlender account, uſing words that are obſolete, ſtrange Compariſons, impertinent Tranſlations, and obſcure Terms to no purpoſe, when they may more clearly expreſs them in their own natural dialect.

You ſhall find others whoſe vanity is the more ſupportable, as having Objects that are fair and agreeable; Theſe are thoſe *Adonis*'s that think themſelves only born to triumph over the poor hearts of Ladies, beliving there is no modeſty or chaſtity which they are not able to Conquer with their good carriage and behaviour; one would give money to hear them, though they are not to be had at all times, and prices, they muſt be well paid if you have them, Do not the Actions of theſe poor men move your ſpleen or pity? truly, I put them into the number of thoſe Hypochondriaques that being affected with ſome pleaſant malady cannot be cur'd, unleſs they hate to death thoſe that give them remedy.

You have almoſt an account of what you deſired, I have ſet before you thoſe principal Vanities that deprave the moſt part of our young Nobility, making thoſe that were otherwiſe praiſe-worthy, of no eſteem, it being moſt certain, that a man is never leſs eſteemed, then when he ſtrives moſt to force Opinion

nion. The way to the Cure of this evil, is to examine himſelf by the true rules of Humility, an humble perſon ſhall never fall into theſe Imperfections. You may tell me, that the Humble are willingly deſpiſed, and often ill treated, becauſe of their Simplicity; contrarywiſe, one cannot reſolve to make a quarrel with them, without loſing his ſenſe, and if once a man be arrived at that, he is ſure to get the hate of the whole World. One rather deſires therefore to quarrel with Arrogant people, for againſt ſuch he can never have a wrong Cauſe, but againſt the others alwayes without reaſon. You may ſay more, that Humility is ſign of a low ſpirit: Contrarywiſe, rather the ſign of a great Courage; Humility begets Magnanimity, as contrarily Pride engenders baſeneſs; Humility produces more generous effects then Pride, I have ſeen ſilent humble people, more redoubtable then your proud Braggards, that are nothing but noiſe.

14. Let us come to our 2d. Horſe, Civility, which naturally ſucceeds Humility, as her eldeſt daughter, or an Act that proceeds from a Habit; Do not imagine I am now treating of Childiſh Civility or good Manners, or a Comment upon the Author of *De moribus in menſa*; I ſpeak of this poliſhed Civility that

gives us the reputation of being Gentlemen, to have been well bred, and in good Company; parts that are not found in Rusticks, or in brutish people, neither in such that have lived at the mercy of their evil Inclinations, but only in tractable spirits that have been carefully cultivated, and educated, thereby being furnished with those precepts to live in the World.

Will you command me to shew you a Civil well-bred person, as I have already done that of a proud; This is not hard. A Civil man is easily known, either amongst much Company, or single; if you see him come into the company of many, you'll find his hat in his hand with a good grace, his visage free and open, his fashion modest, the carriage of his body comely, without affecting extravagant persons, such as are exposed on Theaters to be derided at; he salutes every body courteously, taking his place without affecting precedency amongst his equals, too great respect from his Superiours, or submission from his Inferiours. This done, he will not begin to discourse without hearing and observing, like one out of his way he'll look every where, without fixing his eyes on any, and after he has inform'd himself of the state of the Company, and the subject of their discourse,

courſe, he will take his time to mix and interpoſe himſelf, but ſo to the purpoſe, that he'll ſay nothing but what ſhall be worth your attention, but never ſtay or interrupt the diſcourſe of another; If the diſcourſe be not common to the Company, but that they divide themſelves in ſeveral parts, he'll do as the reſt, chuſe one to entertain, but in this choice not neglect the Ladies: 'Tis thither he will addreſs himſelf, ſhewing there the elegancy of his breeding, uſing a modeſt ſubmiſſion, putting in uſe all the rules of the moſt obliging Civility. If he meets with thoſe whoſe eminency in quality or judgement is apt to lead the opinion of others, he muſt more particularly honor and make addreſſes to them, and endeavour to obtain a favourable cenſure from them, which once got, he will quickly find the good effects of it. And truly one cannot honor them too much, who make up the moſt pleaſant part of humanity, whether deſervingly, or no, I diſpute not, but take it as a received Cuſtome; In fine, with whoſoever it be, he'll not hold any inſolent diſcourſe, which taſtes of the Shop; for lewd diſcourſe and Blaſphemies I mention not, as not ſpeaking to Ruffians, or extravagant Villains.

But ſince we are yet diſcourſing of Com-

panies, I must here advise you of two vitious extreams, which happens often; one is, to talk too much; the other to say nothing; for those that are silent, it may proceed from two causes, either from a natural timidity mixed with little practice in conversation, or gross Ignorance; those that have these wants must overcome them either by study or practice; those that speak much, ought to speak well, and to purpose, if they will avoid blame, and something that may rather take their curiosity, then tire their patience. He is worthily blam'd of impertinency that interrupts a good discourse, and brings in by head and shoulders his loves, suits, quarrels, or such like things, which is of as little concern as the affairs of *China*: there is nothing so troublesom as these sort of people, whether in publique or private, their story is never done, but still to begin, they would have you find as much passion and pleasure to hear, as they have to speak; if one seem tyr'd, or turns his head away to some other discourse more pleasing, they'll set upon their next neighbour, and whether he will or no fill his ears with their fooleries; in a word, they would alwayes speak, and never hear; a man that has never so little judgement will never fall into these extravagances; if he

he be obliged to ſpeak, he knows with what meats to ſerve the Company, if he do not, he had better hold his peace, the fault is leſs.

In theſe Converſations, I am troubled that God is never mentioned, but when they know not what to ſay, and then ſo coldly, or profanely, that he had been better quite forgot. Theology, Philoſophy, or State-policy, are for Senators, and wounds their ears; in a word, the diſcourſe that takes beſt, is that from the Country, or the neighbour Provinces, the next, what concerns other peoples affairs, is when the Intereſt of any particular or the publique is concern'd. After theſe nothing is more in uſe then thoſe broken ſticks, I mean diſcourſes that are inconſequent, as pleaſant encounters, jollities, merry ſtories, impertinent demands, ſubtill reparties, and quaint anſwers, and ſuch other diverſions as would fill Volumes. But the worſt to be obſerved is, that no man ſpares the reputation of his neighbour; he that can ſlander with the beſt grace, is held for the moſt gentile and ableſt wit. But let's return to our Civilian.

Concerning the Converſation of a ſingle man, he ſhould viſit, and be viſited by his friends; if he viſits, he will come to him in a reſpectfull manner, and that he comes more

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out of duty, then courteſie; he will not receive his firſt honors without diſpute, if he be a perſon of great quality he will not loſe reſpect, or make himſelf too familiar, if he be leſs, he'll not deſpiſe him, if his equal, not affect precedency.

If he be viſited, he'll go meet his friend, and acknowledge the honor and obligation of his viſit, and render him the firſt honor according to his quality, and entertain him with ſome handſome diſcourſe; when he departs he will accompany him, thank him, and endeavour to give him all ſort of ſatisfaction; if he meets him by chance, he is not obliged to ſo many Complements, but will graciouſly addreſs himſelf to him, witneſſing a frankneſs and facility.

But as to Complement, I muſt needs tell you two words of thoſe that recite whole pages, without expecting an anſwer, and after that have no more to ſay, without reſuming their periods, that they have learn'd in the School of Complements. I ſhould pardon them if they brought them out to purpoſe, but they make uſe of them with ſo little judgement, that they uſe the ſame phraſes to a Lacquay they would to a Lord, and to a man what was intended for the other ſex; if you interrupt them to force a change, never fear they'll

they'll either hear, or anſwer you to purpoſe, they'll go on as they begun, and all this tending to no other end, then to tell you he is your Servant; Oh Heavens! how troubleſome this is to a ſerious perſon? what would not one give to be rid of ſuch a babler, that inſtead of anſwering, will be ſtill a beginning his Complements. After this digreſſion let's come to the other third Horſe, which is Liberality.

15. We will put then for the 3d. Liberality. He that would have friends and affections, muſt be Liberal. He that may give may reign, good turns indeed being the Ciment of human ſociety, and chiefly at Court, where intereſt bindes men above all things; every body flies a Covetous perſon, as all followes the Liberal; the Covetous is all for himſelf, and no body elſe; the Liberal is not ſo much for himſelf, but is for others alſo; What can you expect from a ſordid perſon, who rather thinks how he may get yours, then quit any thing of his own? I had rather ſerve a Liberal poor man, then an avaritious rich; the firſt cannot be ſo poor but he will accommodate me with ſome thing, when the other will rather let me ſtarve, then ſupply my wants.

If you will have either good friends or ſervants,

vants, be Liberal, but in ſuch a manner as you be not prodigal, and give where you ought not. You muſt give to ſuch as can ſerve you, as likewiſe to thoſe that may hurt you, and to ſuch as have already ſerved you, and to thoſe as you expect ſervice from. Obſerve diſcretion in giving, ſome give ſo, as they turn an Obligation into an Injury. If you make an honourable preſent, do it before all the World, for that will be an honor both to the giver and receiver; but if you ſuccour an indigent or needy perſon, do it privately, without vain-glory: when you give any thing, do it not, as expecting a return, that's like a Merchant, to lend upon intereſt. Never bragg you have given, though to an ingrateſull perſon; a preſent is loſt to him that vaunts of it; when you give, let it be freely, and not with a ſeeming conſtraint, for that doubles a benefit. Extend your Liberality rather to your ſervants, then ſtrangers, they are the Trumpets of your perfections or imperfections, you muſt not ſenſibly diſoblige them in this point, chiefly when they may do you prejudice, whether in eſtate, or reputation, theſe are no little enemies; thoſe we deſpiſe, are oft times moſt to be feared, one ought alwayes to doubt a perſon diſobliged When I tell you your ſervants

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are to be rewarded, I intend not you ſhould diſoblige Strangers; ſuch an accident may happen, that for a little you acquire the affections of one that may do you great ſervice, who had never known you but by your Liberality, preſents the leaſt expected, oblige moſt.

16. There remains now but one Horſe, which is Courteſie, having a great affinity with Liberality; the difference only is, that Liberality is exerciſed with your Purſe, but Courteſie both with your Means and Perſon. We call him courteous, that freely for the ſervice of his Friends offers his Goods, Perſon, and Induſtry: Courteſie as well as Liberality has a great ſtroke in acquiring Friends. He that thinks he ought not to be courteous to any body, becauſe he wants no body, flatters himſelf too much; if the ſmall have need of the great and rich, contrariwiſe they have need of them; we muſt oblige them if we intend to be well ſerved. When you are deſired any thing, if reaſonable, diſpoſe your ſelf to accord it quickly; a Courteſie too much begg'd loſeth half its worth: If he that asks it has affection for you, it cools it, ſeeing your Courteſie long a coming, if it do not quite deſtroy it. This is a point of great conſequence to men of merit, who can oblige

lige you; if you refuse, from Friends and Confidents, they become diffident, and upon the first occasion this resentment will make them enemies, and may be publish that you are only for your self, and are unworthy their esteem.

All this is to be understood of such as are not honestly to be refus'd, but when they are impertinent, or to no purpose, 'twere criminal to grant them, and those that demand will love you not less, when they understand the unreasonableness of their desire, but one must not flatter himself in this. When you do a Courtesie to one, do it not to the prejudice of another, that's losing on this side, what you gain'd on the other; oblige those chiefly of whom you have most need, without regarding whether they are ingratefull or no, if it make them not your friends, 'twill keep them from being enemies. When you receive a Courtesie, take it chearfully and thankfully; having received it, you must publish it, and praise the giver, and return it if it be in your power, at least keep it alwayes in your will; fly not those that have done you a Courtesie, thinking by this means to acquit your self of the Obligation you owe them, that's sign of an ill nature. Courtesies must be alwayes acknowledged, without nevertheless

leſs making too much haſt; if preſently you ſtudy a return, 'twill be thought you are in pain to be out of his debt; if you ſtay too long without a reſentment of it, he will think you have the memory of it. Theſe are the four Horſes of your Coach, let us now ſee upon what Wheels it muſt run.

17. The firſt ſhall be Patience, without which it cannot move; but what Patience? I mean not that of the Apoſtles and Martyrs, I know that will not fit your humour; I ſpeak of that neceſſary at Court, where you ſhall meet with as many troubleſome encounters, as there are variety of perſons and diſpoſitions. I deſire then that you would be patient with your ſelf, without repining or diſquieting, if things fall not out according to your deſire, or when you cannot do what you would. Impatience joyn'd with Choller hinders rather than advances any deſign, in as much as it makes us loſe our reaſon, which being gone renders us uncapable of acting as men. I would have you likewiſe patient with the World, and ſupport gently the infirmities of thoſe you converſe with.

You may ask me, if I would have you endure an Offence? I ſpeak not how you ſhould carry your ſelf to your Inferiours or Subjects; I mean I would not have you angry with ma-

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ny objects and encounters that may displease you. It may be you may be of so peevish a disposition, as to be in choller with every thing you see, quarrel with the Coaches for making too much noise, or with the People, that trouble you passing the Streets, eat the Cards if you have an ill game, or inveigh against God and his Saints if the Dice run not to your mind; you would have every man go, speak, laugh, after your mind; every thing hurts, angers, and displeases you; if the best dress't man at Court comes by you, you will not think him handsome, if he be not conformable to your sick humour. If you be of this nature, I advise you to live at home, and pay those well that shall have patience to live with you, and observe your humours.

Would you live at Court, to observe it, to make your self known, and to raise a Fortune, that's too much business for an impatient person, 'tis not done in a day, ones life is often ended before that is well begun; a man must have great patience that undertakes any great affair, many things are to be done, this mans friendship must be sought, anothers emnity avoided, and many times flatter unworthy persons that govern those from whom you expect advancement; Presents must be given, and promises made, this man visited, the other

other courted. Oh what patience! You may have to do with one man that will make you dance attendance at his door, another so arrogant that he muſt be adored, with another ſo inflexible, and not any wayes to be gained either by courteſie or ſubmiſſion, that when you think your ſelf got in, yet you ſhall ſtill find your ſelf at door. What can an impatient perſon do if he cannot brook theſe extremities, he muſt undertake nothing that will ſtrenuouſly preſs his point. When one undertakes any buſineſs, if he ſucceeds not one way, he muſt try another, and alter his byaſs ſo long till he effects it: As ſoon as impatience makes you ceaſe your ſuit, they ask no more, no body will look after you; if you were a little Saint or Oracle, you may die full of your ſanctity and ſagacity.

18. After Patience I put Diſſimulation. The firſt Queſtion you may ask me, is, Whether it be lawfull to diſſemble? I Anſwer, 'Tis not only permitted, but neceſſary. If one may diſſemble in particular Families, in Courts much more, where one has to do with as many different humours as perſons. But what Diſſimulation do you think I mean? Not that which has honey in the mouth, and gall in the heart, that flatters you with one hand, and cuts your throat with the other;

that makes a ſhew to love Virtue, and breathes nothing but Vice, that does nothing but what is contrary to what it profeſſes, who ſeems to court every body, and loves none, or if he do, 'tis not perceived. I mean not this Diſſimulation that makes men look as black as *Pluto*'s Chimney. Take heed of this Vice, which when once diſcovered, will make all men fly from you as a Plague, they will guard themſelves from you as from a naked Sword aimed at their hearts; the beſt names that can be given you is perfidious, and Traitor.

I would not likewiſe have you practice that great ſimplicity that neighbours Ignorance, nor be ſo open that every body may have a proſpect into your heart. Too great Candor is not proper for a Courtier, where one muſt be for the moſt part on his Guard. In a word, one muſt diſſemble to avoid ill, but not to do it; the firſt is prudence, the laſt perfidiouſneſs.

Now what we ought moſt to diſſemble is our Imperfections, which cannot be known without prejudice: I ſpeak not of thoſe of the Body, which cannot be very well hid, and are rather worthy of pitty than blame, but of thoſe of the Mind, which never come to light but caſt a ſhadow on our lives, as Choller,

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Impatience, Pride, Avarice and Cruelty, and all other Vices we may be tainted with; as likewiſe thoſe weaker ones of Fear, Hope, Hate, Love, Joy, Peeviſhneſs and Diſcontent, that beget Inequalities in the Mind, letting it never abide in the ſame ſtate. After theſe things that ſeem only to concern our ſelves, we muſt yet diſſemble what has regard to others, eſpecially when they may hurt us. If you have ſecret enemies, ſeem not to take notice of them, living with them as friends. If you perceive any one deſigns you a miſchief, take no notice, but prevent him; if you let him know you have diſcover'd his Ambuſcado, hee'l frame another more craftier, and ſo you'l run more hazard to prevent it. If you have received an injury of ſome one too great for you, you'l get more by diſſembling than by divulging it; mean people ſeldome get ſatisfaction from the great, and when you complain, and ſhew a quarrelling and diſcontented countenance, they will hate you; the beſt way to gain them and obtain your end, being by complyance and ſubmiſſion. If you have received an injury from an Equal, if you do not diſſemble, you muſt require ſatisfaction. Have you any deſign in hand, or aſpire to ſome Office or Command, the more you conceal,

the leſs hindrance you'l find. If you receive any diſgrace from a great man, it's better to conceal than divulge, chiefly if the credit you have proceeds from his countenance. If you have particular friendſhip and kindneſs of a great man, keep it ſecret, the more you diſcover it, the more envy you will create. Many things on this Subject might be added, which I paſs over, to come to our third Wheel, which is Foreſight.

19. Irrational Creatures teach us providence; have you never obſerved thoſe little Creatures, that lay up ſo carefully in Summer their proviſions for Winter; they know well enough, that if they do not take order in their little œconomicks, they ſhall periſh in Winter. What ſhould a man do, that propoſes to himſelf ſo many particular ends, without mentioning the general, certainly in all he ought to uſe providence, he ought to do nothing without judging the event, chiefly at Court, where he ought to foreſee all things, 'tis there where he ſhould forget, or do nothing inconſiderately; he is on a Theatre where all his actions are beheld, and where envious ſpectators are never wanting in making little faults appear to be great, and where the committing of the leaſt makes him uncapable of any Charge or Command; and if ſome thing may

may be allowed as to his Youth, he muſt do many Conſiderable actions to ſet him right in Opinion. You may tell me, that young men ſeldom have this foreſight, that gives them Reputation, and makes them thought worthy of any employment either in Warr or Peace: I grant it you; but as this quality is acquired more by Experience then Science, from thence it comes, that a young man is not ſo proper for it, though his wit be good enough, becauſe Experience is wanting; to the end therefore that he may make his foreſight appear, let him not confide in his own judgement ſo much, as to neglect the advice of ſuch as are reputed to be wiſe, eſpecially in great actions, where one muſt not fail twice, 'tis then when he muſt have a care: in affairs of leſs importance he may more confidently rely upon his own judgement, or opinion, when he has ſoberly debated it with himſelf, and concluded as judiciouſly as may be.

Amongſt thoſe things where foreſight is required, there are generals that contain ſo many other particulars, that one had need of a great memory to report them, as the Choice of our way of living, of a wife, and of a profeſſion; not to loſe you in theſe matters, I ſhall obſerve 3. things only to you

in the age you now are, in which your foresight muſt not be wanting; The firſt is, the Choice of a Friend; The next is, of the Company you would keep; and the other is, the Great Ones you would follow and ſerve, to have their Aſſiſtance.

For the firſt ſo many rules are given, and ſo many Conditions propoſed to element a perfect Friend, that 'tis a good rather to be deſired, then expected; I'll only tell you, that there's no Friendſhip to be made with a Covetous perſon, a Coward, or a Fool, nothing can be expected from thoſe: If you have need of money, what aſſiſtance can you expect from a Miſer? If in a quarrel, what from a Coward? If you want advice, what from a Fool? the wiſe are ſtill to be Conſulted; better fail by their advice, then ſucceed with the other; the good fortune of Fools is rather Chance, then Conduct: when Contrarywiſe, the bad ſucceſs of the other will be rather attributed to ill ſucceſs, or misfortune, then want of skill.

For the Company you would frequent, you ought to have knowledge of their diſpoſitions and humor, and ſee if they agree with yours; but at no hand to keep Company with impious perſons abandoned to Vice, when you are found to take pleaſure

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in their Company, you will be thought very probably like them.

As for thoſe Princes or Great men you chuſe to follow, to make uſe of their power on occaſion, you have to obſerve how they have uſed others that have pay'd them the ſame obſervance; if you find them of the nature of thoſe who think that all is due to them, without any return, that love nothing but their Intereſt, who are cold, or backward to be imploy'd; in a word, they who give diſcontent to all that ſerve them, have nothing to do with them, you will only loſe your time and money, which you may better employ elſwhere, with perſons of a Contrary humor. This place would require, that I ſhould inſtruct you how friends are to be acquired, 'tis not enough to chuſe them, but whether they be diſpoſed to love you, or no; to add then in a few words to what I have already ſaid, Love as you would be beloved, which is an Abridgement of what I have ſaid; you muſt have all thoſe qualities you deſire to find in an other; when you want one, or many of them, farewell friends. Let's come now to Complaiſance, which is the laſt, but one of the principal wheels in our Chariot.

20. Complaiſance is nothing elſe but

the conforming our wills and diſpoſitions to that of others; but for as much as accommodating ſo our wills and opinions we may fail, making our ſelves thereby approvers of ill as well as good; for which reaſon, having firſt laid ſome foundations neceſſary to raiſe this Vertue on, we ſhall referr the reſt to Prudence, who will ſhew us how we ought to uſe it, as likewiſe all the other rules we have hitherto mentioned. To put it therefore to the queſtion, whether Complaiſance be neceſſary, or no, is to put a moſt certain Truth in doubt, and there is no man of an entire ſenſe but will agree, that it is requiſite, to render himſelf agreeable to perſons we converſe with. I cannot approve thoſe particular Opiniators and Hetroclites, that are never in their Element, but when they are Contradicting, and cannot believe themſelves either to be able or ſufficient perſons, if their Opinions were not contrary to all others; no more then thoſe that aſſent to all, giving their vote as well for Vice as Vertue: I ſpeak now of flattery, which is one of the moſt pernicious plagues, not only in Courts where it abounds, but likewiſe in particular Families; you rarely finding a Maſter of a Family that does not more eſteem a Complying Flatterer, who gives him an account of all, then

then of an honeſt man that cenſures Vice, though never ſo modeſtly. I ſhall not need give you any exhortation concerning this Vice, which rarely lodges but in baſe and ſervile ſpirits, you are too well born, and have a mind too well compoſed to be guilty of ſo much unworthineſs, which is no ſooner diſcover'd, but he is ruined in honor and reputation. I only adviſe you not to make choice of ſuch Friends, that ſeek for nothing but a Cloth laid, or who through Intereſt or Cuſtom will make a man Culpable in the midſt of Innocence, and another Innocent in the midſt of Injuſtice.

You may tell me, that there are perſons that hate to the death thoſe that tell them truth, and their Conſtitutions are ſo tender, that they cannot live but in a flattering ſerene air; theſe perſons are very ſick, and very hard to be governed, but with care are to be handled well enough; and if it be not eaſie to pleaſe them, at leaſt they ſeek not for ſuch wayes as may diſoblige them.

21. But let us come to the foundation we have ſaid is neceſſary to make a man complaiſant, You believed I would have given you a large liſt; but there is but one Rule that I know, which conſiſts in knowing perfectly the humors, diſpoſitions, and inclinations

clinations of perſons with whom you have to deal; eſpecially Soveraign Princes, and Great ones that have a ſuperiority over you, it will not be hard to frame a ſutable Complaiſance. Now the Humor of theſe is, that they will not be Contradicted or Controll'd, and will be alwayes honour'd, redoubted, ſerved and eſteemed, they cannot endure Rivals, or any who may give them the leaſt jealouſie, ſuſpition, or fear. They will that all they do ſhall be approved and thought good, and love not to be importun'd with requeſts, but their time and good will is to be expected, which comes often very late; they expect a conſtant Fidelity, and a perpetual ſubmiſſion; in a word, all that a Soveraign may exact from his Vaſſal, or a Superiour from his Inferiour; ſome are ſweet, others are ſowre; ſome love warre, others peace; ſome luxury and pleaſure, others travell and exerciſe; one loves Learning, another hates Books; ſome love Sobriety, others Gluttony; ſome are haughty, inſolent, and inſupportable, others gentile, familiar, and modeſt; ſome free and liberal, others narrow-minded and covetous; ſome ſweet and clement, others cruel, and without mercy; in ſhort, they have double inclinations, one as men, the other as Princes, and therefore harder to be underſtood then

then men of a ſingle Capacity, and without authority.

22. Moreover this diſtinction is obſervable; ſome are young, others old, others middle aged, which is the moſt virill and perfect time of Life. The young are wilfull, haſty, and covetous of pleaſure of the body, and prone to choler, prodigal, and full of vanity, deſirous of honor, inconſiderate, inconſtant, and irreſolute; they are not ſo malicious as the old, as having been leſs practiſed in the World to learn it, they are more credulous then age, as not having been ſo oft deceived; full of hope, promiſing themſelves all things; to this hope is joyn'd choler, undertaking all things without apprehenſion; they are ſhame-fac'd and reſpectfull, being novices, and brought up in fear; If you find them at this age haughty, impudent, and arrogant, 'tis ſign they have been brought up without it, they follow vanity more then profit, and love more conſtantly then in another age, becauſe they know not what diſſolves friendſhip. They are preſumptuous, believing they know all things; if they injure any body, 'tis rather out of inſolence, then malice; they are eaſie to be moved either to Anger or Compaſſion; they have commonly a better Opinion of men then they

they deſerve; they love Companies, entertainments, and paſtimes, which proceeds from their ſanguine Complexion, which predominates moſt in this age; they love to be well clad, and neat, praiſing vanity, pride, and magnificence, deſpiſing money, as not knowing its worth, delighting in pleaſant Company, eſpecially that of Ladies; they hate thoſe that are ſerious, nor know greater Hell then the Company of the Old and Grave.

23. Old men are of a diſpoſition quite Contrary; They have but little good will for any, and that is long expreſſing, deſpiſing the pleaſures of youth, take glory in ſerious and grave imployments; they are ſlow and deliberate, deſirous of getting money; they dare not be confident of any thing, as having been often deceived; they promiſe themſelves nothing, doubt all, and take all things in the worſt ſenſe; they have little courage or deſire to undertake much, as having had in their youth often ill ſucceſs. They are inquiſitive, punctual, and ill interpreters of good intentions, being not extreame either in love or hate, more deſirous of life then youth, becauſe deſire proceeds from what we want, and therefore finding life is leaving them, court it with more paſſion then the younger, which makes them tenacious and covetous,

covetous, as believing money to be its great preſerver; beſides they know the trouble of getting it: the remembrance of paſt things maketh them talkative, and tedious in their Narrations, which they will have heard. They are teſty, muddy, peeviſh, and impatient, ſenſible of injuries, and ſlow in remitting them, deſirous of revenge, which commonly they take in good earneſt.

24. From theſe two Extreams an eaſie Judgement may be made of the middle Age, which participates of the imperfections of both; 'Tis this age that is moſt proper for imployments, commands, and affections, one cannot make a certain judgement of a man till then; we have ſeen young men which promiſed wonders, and perform'd little, and others from whom leſs has been expected, perform much. Let us now come to other obſervations that depend on the divers Conditions of men, and diverſities of humors, ſome rich, others poor, ſome noble, others ignoble, thoſe happy, theſe miſerable, theſe learned, others ignorant, ſome cholerique, others calm, ſome fearfull, others bold, this man proud, that humble, every one being to be taken according to his diſpoſitions and humor.

25. The Nobles breath nothing but Ambition

bition and Vanity, making ſmall eſteem but of their Equals. They value nothing but their deſcent from brave Anceſtors, which puts them in a rank above the reſt, from whence it comes that they are for the moſt part lofty, imperious, and diſdainfull. But one thing is remarkeable, that theſe qualities are for the moſt part found in the new rather than the old Nobility; there is nothing more inſupportable as a new Gentleman: The Rich have the ſame defects as the Nobles; they value themſelves from what they have, and not from what they are, which makes them arrogant, inſolent, preſumptuous oſtentators, that their diſcourſe is all of their means and power, expecting ſtrict obſervance, and honour; they are never better pleas'd than in the company of obſequious perſons, that humble themſelves to them. The moſt inſupportable are thoſe of the firſt head, whoſe Honour and Fortune is ſcarce three dayes old; thoſe of an ancienter date have more moderation.

Thoſe that have great Places and Honours, are very like in condition to the Noble and Rich, but that they are more familiar and tractable, as fearing to make enemies, which comes from apprehenſion of loſing their Eſtates or Offices; they expect nevertheleſs to be eſteemed and honour'd, and if they find

find themſelves neglected, or not treated with reſpect, do find wayes to their revenge. I have now layd before you the chief Maximes of making your ſelf Complaiſant; thoſe I have mark'd out to you being ſuch as hold fortune in their hands, can make, or marr you, I mention not the other; for if you know how to carry your ſelf with the fortunate, you will eaſily know how to live with the miſerable. Let s now conſider Providence, which is the perfection of Complaiſance, and ſo inſtruct them in the uſe of all that has been already ſaid.

26. Providence is then or ought to be the Chief Governeſs of all our Actions, the beſt undertakings turning to Confuſion without her; Actions of themſelves good where ſhe is not made uſe of, may become ill; 'tis from her we learn to be humble, without being baſe, or doing injury to our rank; how to be Civil, without being troubleſom, according to the Condition of the perſons with whom we have to do; how to be liberal without prodigality, or giving out of time and ſeaſon; how courteous, without deceipt, patient without inquietude, diſſembling without betraying; foreſighted, without being too much concern'd, complaiſant without approving Vice; in a word, ſhe is the Arbitra-

trix

trix of all we have ſaid, but chiefly of Complaiſance. 'Tis here I'll finiſh, in making you ſee how to be Complaiſant, and conſequently how to accommodate your ſelf to the humor of all ſorts of perſons.

27. If you be with your Soveraign or any other great perſon on whom you depend, be alwayes obſervant, and humble, but in ſuch a manner, as you do not trouble him with your Reſpect, which is a vitious extremity: nor ſo familiar with him as you would make him your Companion, that being another extream more vitious. If you find him melancholly, peeviſh, or out of humor, keep upon your guard, one word will then anger him; if he be in choler, be not ſeen, if he injure you either in honor or eſtate, exclaim not, but appear more ſupple and ſerviceable, Great men will never be thought to be in the wrong; one or other will flatter them into a belief that they have reaſon ſo to be. If you ſeem mutinous, and diſcontent, it ſhall be a ground of greater damage, they will turn the point upon you, your enemies will ſay you deſerv'd it, your friends not daring to defend you, ſo that you ſhall find your ſelf Guilty in the midſt of Innocence; Never reproach him with your paſt ſervices, but ſpeak modeſtly of them; Maſters love not

to

to be put in mind that they are accomptable to their Servants, but that ſomething is ſtill due to them, and if they give them any thing, it muſt be taken as a gratuity, not a reward, or debt; what they give commonly is not much, but muſt be ſo eſteemed comming from that hand; little preſents thankfully received, commonly uſhers greater, and therefore not to be deſpiſed. If you can order it ſo, that your Maſters rewards prevent your ſervices, you will alwayes be looked on with a pleaſing eye, Maſters love thoſe they ſee diligent, and ask nothing, but hate thoſe that importune them, though they have well deſerved.

If your Maſter be proud, ſpeak of your ſelf with all ſubmiſſion, but of him or his Concerns with all honor. He cannot be ſo ill but he muſt have ſome thing in him praiſe-worthy, take heed your Servants ſpeak no ill of him; for what comes out of their mouthes, will be held to be the Opinion of their Maſter. If any body ſpeaks ill of him, defend him, and diminiſh his faults and imperfections; believe thoſe that blame him, do it more to diſcover your Opinion, than to divulge their own. If your Maſter ask your advice, be upon your guard, and give it not but to good purpoſe, weigh the reaſons on

both ſides, and conclude not but with ſubmiſſion, 'tis a tickliſh thing to determine poſitively, if it happen well, every body was of your opinion, if otherwiſe, no body, and ſo the ill ſucceſs is lodg d at your door. Thoſe that have the reputation to Counſel and govern great men, run great dangers: If any thing falls out amiſs, it falls on them, though innocent, and their Maſters are glad to lay it there, as cauſe of their diſgrace.

If your Maſter propoſes unjuſt or unworthy things, delay execution, gently remonſtrating the injuſtice of the act, or affair; If you are preſs'd to the execution, modeſtly redouble your remonſtrance, endeavouring to free your ſelf from the Commiſſion, you may irritate his ſence, but ſhall gratifie his reaſon, he cannot be alwayes in that malignant humor, when he comes to himſelf he'll love you the better. If you adviſe him in any affair that ſucceeds well, take none of the praiſe to your ſelf, but give it to his wiſe Conduct; if it happen otherwiſe, do not charge him to diſcharge your ſelf, but leave it freely to his Opinion, or rather accuſe your own ill ſucceſs, or fortune.

If you perform any great exploit, eſpecially by way of Arms, aſſume not the praiſe, Princes love not to hear the praiſes of Subjects,

jects, that may bring their greatneſs or courage in ſuſpition, it may perhaps make you popular, but it draws on you the hate of the Prince, which commonly ends in blood. If your meaſure of happineſs be full, make up your pack and be gone, for commonly after great Calms Storms ariſe.

If he communicates a ſecret to you, never diſcloſe it, 'tis a dangerous thing to keep; for it may be diſcloſed to ſome body elſe, and you entituled to the guilt, and if afterwards the Tables be turned, and you fall from your Princes favour, you are in great danger, as a repoſitory of his neareſt ſecrets, if you are ill uſed, you may diſcover them, therefore you muſt ſuſpect your death will beſt ſecure them; for this cauſe 'tis that Princes are adviſed to truſt no body with ſuch ſecrets, but thoſe they can love as long as they live. If you have the friendſhip of a great man, vaunt not of it, nor abuſe it; it is oftentimes better to have that of a meaner perſon, then one of high degree; for great friends make great enemies, little ones leſs. If you have this Amity in a high degree, you can riſe no higher, and therefore muſt at laſt turn retrograde, and become enemies, which happens not in meaner Amities, If you are in favour, buſie not your ſelf for all that re-

quire you, only for thoſe that have ſerv'd you, or thoſe that you expect ſervice from, what you do for them will turn to account; but ſome you ſhall find ſo ingratefull, as they will hardly acknowledge a benefit.

If you meet with a Prince that is a cruel Tyrant, and violent, put him not into paſſion, rather retire. If he be covetous, ſordid, and ingratefull, flatter him not in his imperfections, ſhew him rather how he loſeth himſelf, and becomes hatefull to all the World, never give him counſel to tyrannize over his Subjects, that Councel happens often ill to the giver. If the Prince be upon ill terms with his parents, and obſerve perſons that foment the difference, be not of their Caball; Nature will return, and unite them in time, and thoſe that have been cauſe of this miſunderſtanding will at laſt become the ſacrifice of their choler. Never make powerfull Enemies for your Maſters advantage, a time may come when quit of his ſervice, they may be dangerous. If you are advanc'd far in favor, let curteſie accompany it; Humility ſhuts the door againſt Calumnie, and hinders Envy from ſetting ſo fiercely on you as if you ſhould do otherwiſe. Never give cauſe of fear or jelouſie to your Maſter, he will one time or other free himſelf from it, and every body will commend him

him for drawing this thorn out of his foot; Never enter into Compariſon with him, but acknowledge all you poſſeſs from his bounty. So much concerning your Soveraign, or ſuch as have a ſuperiority over you; let us come to the reſt.

28. If you are with young men, play not the Senator, you muſt chearfully allow and approve without controll, ſeeming to have the ſame paſſions with them, feeding them with vanity and high deſigns, without oppoſing or contradicting them in their enterpriſes, excuſe their faults, eſpouſe their paſſions, and be afflicted with their afflictions, and joy with them; in a word, do with them as occaſion ſhall preſent, provided it lead not to any dangerous precipice either of Soul or Body; in this caſe they are to be perſwaded by gentle remonſtrances. If you cannot hinder the proſecution of ill, fly from the proſecutors for fear of being taken for an abettor or countenancer of their evil as well as good.

29. If you be with antient people you muſt honor and reſpect them, ſeeming to receive Laws from their lips, muſt ask them counſel, magnfying their wiſdom and experience, ſuffering them to do or ſay what they liſt, without controll, ſeeming to give ear to their babble and long ſtories, and to be taken

with them, without any reſentment of their tediouſneſs, and when they are peeviſh and troubleſom bear it with patience.

If you are with the rich, noble, or happy, be ſupple, humble, and ſerviceable, give ear to them when they admire their good qualities, and ſeem to admire their ſplendor, never undervaluing them, give them frequent Courtſhips and viſits, and never ask them any thing, till all things be diſpoſed to favour your requeſt.

With perſons angry for ſome offence, hear their Complaints, and ſeem to be troubled at their diſcontent, blame the offender, not diſwading vengeance, till you find his ſpirit a little calm; there is no talking to perſons in the height of choler, letting the ſtorm paſs over, after which ſalutary exhortations may be infuſed.

With perſons of Gentile Converſation free from malice or vengeance, ſpeak candidly of thoſe that have offended them, diminiſh the injury, ſet before them the difficulty of Revenge, and the glory of Conquering ones paſſion, which proceeding is according to Counſel and prudence.

With fearfull perſons, and ſuch as create more difficulties and dangers in actions then there is cauſe, and ſo waver irreſolutely

without any determination, approve their humor, praiſing it for conſiderate prudence; when you have gained them by this Complaiſance, it will then be eaſie for you to give them good advice, and to make them put it in execution.

With Confident people who fear nothing, not doubting their ability of bringing any thing to paſſe, praiſe their ready reſolutions, conſtant proſecutions, and hardy executions, but care is to be taken that ſuch ſpirits reſolve not on ill undertakings, if they do, they are to be diſſwaded, and ſo diverted.

With people under Infamy or Scandal, mention not the Cauſe, or minde them of it, but if it fall in diſcourſe, ſweeten it as much as may be, making it ſmall in compariſon of others that you can produce.

With inſolent impudent mockers, and debauch'd Youth, be upon your guard, diſſembling their actions, get free of them as ſoon as may be.

With your Servants be gentle, not too ſevere, not with that gravity as if you were already Father of a Family, if you too ſenſibly diſoblige them and do them wrong, they will publiſh your Vices, and bring your reputation in queſtion.

With thoſe you traffique, be juſt and rea-

ſonable, not paying them with threats and Oathes, much leſs with baſtinadoes; being once known of this humor, no body will deal with you for a Groat.

In ſhort, with your Superiours be modeſt and humble, with your Equals undertake nothing that may caſt a neglect upon them; with your Inferiours keep your rank without Arrogance; with your Confidents and Friends be free and open; with the affable be courteous and juſt; with the Gunning and Croſs-grained be upon your Guards; with your Hectors and Ranters contain your ſelf, keeping them Company as little as may be. There reſts no more of your train behind, but your Servants, of which the firſt is the Groom of your Chamber.

30. About this *Aquilan* could diſcourſe only concerning the ordering your Purſe, principally concerning your Table, Followers, Clothes, Play, and the like matter.

For your Table, it cannot be ſo well regulated, we live not in *Germany*, where they are Idolaters of Pots and Glaſſes, where people are drunk out of good manners, with great Ceremony; but live in a Climate where parſimony and ſobriety are no diſhonor. If it happen you exceed, let it be with perſons of honor, and not with Drunkards and Tavern-Jaunters.

For

For your train, keep no more then you can honourably maintain; a ſmall train in good equipage, is more eſteemable then a greater, being tatter'd, and out of order.

For your expence in Clothes, 'tis a neceſſary evil in men of your age, there is no diſpenſing with it; nothing giving a young Gentleman more opinion and luſtre, being that which firſt takes the ſight, 'tis that which layes the firſt foundation for Opinion and Eſteem, being that which opens us thoſe gates that are often ſhut to Worth and Virtue; but by the way, I would adviſe you to' meaſure your Expence by your Purſe: he that has but 500 *l.* a year, cannot ſpend ſo much as he that has treble his Eſtate, without giving too great ſuſpition of his vanity, and ill Conduct. Howſoever, let what you have be proper, ſutable and handſom, in which conſiſts its excellence, and not in the richneſs; A cheap habit well made, and judiciouſly ſuted, is more taking then a richer ill ordered; which is a Curioſity not unworthy a Gentleman, as giving a character of his judgement and diſcretion, but an effeminate Curioſity is to be avoided, being more diſpleaſing then a Careleſs dreſs.

For

For your Faſhion, I adviſe to follow the neweſt, without hearkning to thoſe Cenſurers that cannot endure Novelty, but would have all things continue in ſuch a ſtate as agrees with their humor. This relliſhes the Moroſity of Age, a ſort of Humoriſts that would give laws to Youth in thoſe things in which you are not proper Judges. When I ſpeak of the Faſhion, I mean not of thoſe Extravagants who never think themſelves well Clad without exceſs; If long Breeches be worn, they'll have theirs as long as Saylers; if the Faſhion be ſtreight, theirs ſhall be like Pantaloons, and ſo of the reſt. Nor like thoſe that are alwayes ſingular, and never go but contrary to all other people; which ſmells of a perverſe pride, being the judgement ordinarily made of ſuch people; for thoſe that are fantaſtical in their outward Habit, their inſide is commonly ſutable; I ſpeak of that mediocrity obſerved amongſt ſober people, who cannot fail in this matter.

As touching Gaming, I would have you underſtand all ſorts of Play, but adviſe you not to uſe any, but at ſuch times as Honor and Complaiſance to the Company ſhall oblige you, on ſuch occaſions and times you muſt not appear Ignorant, Covetous, Neceſſitous,

or

or a Philoſopher, but muſt do as the reſt, I only forbid you to make a Trade of it, as Idle fellows, that make it their practice to Cheat and deceive, an Imployment fitter for Cutpurſes then men of Honor: In a word, a man that makes it his profeſſion never lives out of diſorder, to day rich, to morrow poor; if poor; they ſcorn him, if rich they think him not ſo; believing his abundance proceeding from an ill Traffick, will return whence it came. I omit the time loſt, quarrels, and diſputes, and ruine that never fails; Play has made few rich, but many poor; much feaſting and bravery is required to do that which an ill hand ſuddenly diſpatches.

31. Vigilance was appointed to be your Page, becauſe a man of your Birth ought alwayes to be on his guard, a watchfull eye not only on what's to come, but to the preſent, foreſeeing what may hinder or help him, his carriage ought to be lively and jovial with the brave and gallant, and not like a drowſie Philoſopher, or melancholick perſon.

They have ordered for your Lacqueys Sufferance, and Perſeverance; not I believe that Sufferance which is requiſite to ſupport offences, but that which enables us to indure the inconveniences of hunger and cold, thirſt and heat,

heat, and what other accidents may arrive; you ought to accuſtom your body to it, not knowing how you may be imploy'd, keeping your ſelf ready for all occaſions. Thoſe that make too much of their bodies, diſable them to obey their minds, eſpecially in Military imployments, that require hardy and robuſt Conſtitutions, and not effeminate perſons.

Perſeverance is joyn'd to Sufferance; their being no Profeſſion obliged to it more then yours, if you deſiſt from carrying your ſelf well never ſo little, you are loſt, going backwards, if you advance not; an hundred good actions ſcarce acquires a good opinion, when one ill one is enough to ruine your Honor. This is all the Train and Equipage that was recommended to you; there wants only your Coach-man, which ought to be the fear of God, which if wanting, all the reſt is nothing.

This is the beginning of Wiſdom, and foundation of all other Vertues, without which nothing is firm or ſolid; if you had all the other Accompliſhments and Abilities requir'd in a Gentleman, wanting that you have nothing Conſiderable.

32. 'Tis then the fear of God that ought to

to be your Coach man, and Conduct you in all your actions, which is the point I recommend to you above all the reſt. Believe Sir, Impiety pleaſes only damned Spirits, Goodneſs and Piety being alwayes of good favor with men that make profeſſion of true honor, I do not mean you ſhould live like a Monk, or Cloyſter'd perſon, or the exterior mortification of a Novice, but that you ſhould bear the face and faſhion of a Gentleman, which will not hinder you to make in all your actions appear a true ſence of a Divinitie and Religion. I cannot too much inveigh againſt the madneſs, or misfortune of the Youth of theſe times, that are aſhamed to act or ſpeak as Chriſtians, eſteeming thoſe men of moſt pleaſant and ingenuous Converſation that deride and flout at what belongs to God's Honor, or Moral Honeſtie, who are as much Novices in Chriſtian Piety, as if they had been bred in the *Turk's Seraglio*; but there are but too many Volumes of this ſubject already written to little purpoſe, therefore I ſhall ſay no more of it, but Conclude with a belief that I would engrave on your Soul, and deeply impreſs in your Mind, That if you will not love

and

and honour God becauſe in all Gratitude he deſerves it from you, fear him for your own ſake; which ſervile obedience may at laſt bring you to a filial, the want of which is the Cauſe of many ſad accidents that happen amongſt us, which would not ſo happen or fall out, if we did not firſt fall from God.

Finis Libri tertii.

Speculum

Speculum Juventutis:

BOOK IV.

Treating of ſuch Rules and Maxims as are to be Obſerved in the Camp.

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1. SErious Diſcourſes that tend to inſtruction, are never ſo pleaſing as Narrations that are Hiſtorical. Hitherto *Dorilas* had entertain'd the Company with a Diſcourſe of

Counſel and Advice not to be deſpiſed, but the length had render'd it ſo tedious and unpleaſant, that if he had not then made an end, *Palamis* had ſilenc'd him. The Sun had got to his full Meridian, their Stomacks being empty the Cloth was lay'd, it being then thought reaſonable to content the body as well as the mind; all ſoon agreed to *Dorilas's* Propoſition, *Siſeras* too that had not yet ruin'd his Hoſt, miſlik'd not the motion; let them dine, and let us hear their diſcourſe at Table. The beginning was but of common Converſation, every one cutting ſhort what he had to ſay, for fear of loſing time; but in the end when their Stomacks began to be at reſt, *Siſeras* without expecting entreaty began his diſcourſe after this manner:

2. I have a great obligation to *Dorilas*, in repeating the Advice I received from *Aquilan*; I believe they came from the ſame School, there being the ſame ſtyle, and ſo great a reſemblance betwixt them. I ſhall ſay no more then, but that the opinion that I had that *Aquilan* had made my peace, did not deceive me, who had aſſwag'd the boyling anger of my Father, in the accompliſhing of which my Mothers beſt aſſiſtance was not wanting, ſo impatient ſhe was to ſee me again. The injuries done by Children to their

their Parents are alike, but their impreſſions ſeveral, according to the different temper of their natures: My Mothers tenderneſs was ſo great, that ſhe pleaded ſo powerfully for me, that an Act of Oblivion was Signed for all that was paſt. When I knew my peace was made, I thank'd *Aquilan* as civilly as I could poſſibly, informing my ſelf of my Fathers Deſigns; he aſſures me that he intended to ſend me abroad, which was the beſt courſe they could think of to better my underſtanding. I was a little ſurprized at this Declaration; the often changing of my countenance might eaſily diſcover to him from what inward motions they proceeded; I made notwithſtanding an outward ſemblance of joy, but the truth is, all this diſorder proceeded from the fear I had of quitting *Vallinda*, which was very ſenſible to me.

3. After I had ſtay'd a while with *Aquilan*, he accompanied me to my Fathers Houſe, I being very glad of ſo good a Conductor. While my Father entertain'd him, I threw my ſelf into the arms of my Mother, whoſe joy I might eaſily perceive, in the midſt of the cold entertainment ſhe ſeem'd to give me. After *Aquilan*'s departure I had ſome few Exhortations and Remonſtrances, to which I ſeem'd to give an humble audience,

and with ſuch outward ſhews of Repentance, that it was believed all my youthfull trolicks were over-blown, and that they ſhould receive from my future carriage the ſatisfaction they expected and deſired.

And indeed I did for a good ſpace deceive their opinion: I endeavour'd fairly, I honour'd and accompanied my Tutor *Turipot* conſtantly, imploying my time honourably, and I had been indeed what I but ſeem'd, but for that Alarum I had in my head, which gave me neither truce nor peace, I mean the Idea of *Vallinda*, that ſtill floated in my imagination, that ſolicited and at laſt forc'd me to go ſee her. Heaven knows what furious diſputes my ſenſe and reaſon had, I thought to give my mind truce by ſome ſerious diverſion, I torment my ſelf, and endeavour to put my foot on the throat of this fury that thus ſcourged me; but after all my endeavours, I found my weakneſs, like thoſe that being oppreſt with a frightfull dream ſtriving to wake, open their eyes, raiſe their heads, but at laſt let them fall back again on the Bolſter.

I paſs'd ſome time in theſe unquiet diſtempers, expecting what they would reſolve concerning me, and to ſhew my willingneſs I oft minded them of my Voyage, but I ſaw well they

they made no haſt, according to the cuſtome of moſt great Families, whoſe reſolutions are ſudden, but executions long, eſpecially in affairs where a conſiderable ſumme of money is to be imployed. Notwithſtanding they oblige me to take my leave of our Neighbours, and give viſits, and amongſt others, they commanded me to give one to the Father of a young Lady, with whom they had treated of marrying me to, which was but two dayes journey from us.

4. Thither I go, am well received, I court the Lady, who at firſt pleas'd me well enough; when they found me in ſo good a humour, they let me ſtay there a while: In the mean time *Turipot* without acquainting me with it, treats of my Marriage with her, which you may well believe he did not without Commiſſion. Hitherto I had contain'd my ſelf, endeavouring to give my Parents ſatisfaction, but when they ſpoke of Marriage, I began ſo to hate the Lady, that I could not be in her company without reſenting a ſecret horrour. When I return'd, they began to queſtion me concerning her, and to feel my pulſe, to ſee how it beated towards her; I could give them in truth no other than a worthy and honourable account, but to acquit my ſelf, after I had given her all civil and becom-

ing Elogies, I could only ſay, ſhe had a humour that was no way pleaſant to me: This was enough, and too much, to make them ſee there was no vacant place in my heart for to receive a new affection. But after all this, is there no way to ſee *Vallinda*, to diſcharge my breaſt of what I have to ſay to her? ſome way muſt be found out, without giving jealouſie to any; one thus happened:

5. While we were one day newly ſet down to dinner, they bring a Falcon home dead, kill'd by a Peaſant, for having ſeized one of his Hens. I roſe from the Table in great force to examine the particulars, and find 'twas done by a Farmer of *Algerots*; I get to Horſe to inform my ſelf better, finding my ſelf alone, inſtead of executing my anger, I deſigned to go to the next Farm, and to get one to go to *Vallinda*, and to give her notice that I deſir'd to ſpeak with her there; but this appear'd to me not handſome nor honourable: I therefore went my ſelf to this Farmers Houſe where the Hawk was kill'd, I ask for the Maſter, I ſtorm and fret, threatning to beat every body, but finding none appear, I learn'd of a Neighbour that the Farmers Wife was gone to *Algerots* Houſe, to make uſe of his mediation in the buſineſs: *Algerot* was not at home, and *Theocrine*

crine was lately faln ſick, and no body but *Vallinda* at home, who or no body muſt undertake to make the Plowmans peace. While ſhe was deliberating, they bring her word that I was in the Village; ſhe loſes no time, but comes preſently to me, hoping to ſee a good effect of her endeavours; I leave you to imagine, if I did not think Heaven had ſo order'd it: The peace ſhe deſired was by me eaſily accorded, there was now no need of diſcourſe, but to put the Labourers Wife out of the apprehenſion ſhe had of my killing her Husband, which was never in my thoughts, my heart being more ſet upon how I ſhould manage this happy opportunity to my beſt advantage: We therefore go aſide, to have more liberty to diſcourſe privately; if I be full of impatience to expreſs my ſelf, ſhe ſeems to have no leſs, to hear how I had carried my ſelf; I enter into diſcourſe with her, relating her all my adventures, letting her know what oppoſitions I have, and in concluſion propoſe the carrying her out of the Countrey with me, and bringing her where we ſhould meet with no oppoſition.

6. This ſeem'd hard to her, on which ſhe could not conclude, but after ſhe had muſed a while, ſhe told me ſhe would conſider what was fitteſt to be done, and then give me

her reſolution; her Mother being now ſick, it would be thought ill on any Conſideration to abandon her; believing her now half perſwaded, I conclude our diſcourſe (which had no other witneſs then the Sun) till ſome better occaſion, going home on the one ſide ſatisfied, but on the other full of unquiet thoughts, not knowing how to execute my deſign: I Meditate, Conſult, Conſider, no day breaks, all dark Clouds about me, all things are againſt, or give me jealouſie, having no body about me I dare truſt; my greateſt friend is the Groom of my Chamber, but I fear my Mother has corrupted him to betray me. Oh! how painfull 'tis to do ill, and how more eaſie it is to do well? In well doing, ones Mind is perpetually free, ſerene, and tranquill, apprehending nothing; In ill, all is fearfull without, beſides the inward torments endur'd by conſcience; but for the preſent I did not believe I did ill, deeming our Marriage one of thoſe made in Heaven, which could not be avoyded. Oh ſimple belief! as if Liberty were the Slave of Deſtiny, as if it were not in a Mans power to do or not do this or that.

7. In the midſt of my Meditations ſeeking a Concluſion, news is brought us that *Theocrine* is very ill, and left by her Phyſi-

Phyſician, I perceiving my Mother making her ſelf ready to go ſee her, though very late, offer'd to wait on her, which ſhe could not well refuſe. We go and arrive there, but had not ſtaid with her half an hour, but poor *Theocrine* expired, leaving her Houſe full of tears, and deſolation.

Who can hear the ſad expreſſions of *Algirot*, and ſee the Tears of *Vallinda*, without melting in commiſeration with them? My Mother ſeeing ſo diſconſolate a Family, reſolv'd not to abandon it; one while Comforting *Algerot*, then *Vallinda*. In the end, when Grief had ſpent his greateſt violence, ſhe addreſſes her ſelf to *Algerot*, Complementing him with great Civility and reſentment, and Concluding, prays him to leave his daughter with her in Guard for ſome time.

8. Can you underſtand the Myſtery comprehended in this demand? my Mother commands me not to ſee this Maid, and yet now brings her where I cannot want the daily ſight of her. Will you know her reaſons, if ſhe had any in this Conſultation? ſhe perhaps was of opinion that there is no greater Libertine then a Maid that has loſt her Mother, *Algerot* was ordinarily abroad in buſineſs that concern'd him much, it being then eaſie for mee to ſee her in this great freedom,

freedom, and it may be make ſome ill agreement with her, having now no obſtacle.

To deliver her ſelf therfore from this apprehenſion, of two evils ſhe believ'd to have choſe the leaſt; ſhe thought, that having *Vallinda* with her, ſhe would look to her ſo narrowly, that wee ſhould not be able to do any thing without her knowledge, but what was lawfull, and honeſt. But alas! how weak is the Judgements of Women to penetrate into the Events of things? I believe it had been better to have left her with her Father, I could not there have had ſo much Conveniency to put my deſign in execution, as I had having her by me, *Algerot* having yielded to my Mothers requeſt, and *Vallinda* ſojourning ſome time with us, the grief for her Mothers loſs by degrees ſoon paſt over.

9. I began to perceive that they treated of a Match for her with a Gentleman of our Family; moreover, they began to preſs me to make another Voyage to that Lady I formerly mention'd, whoſe name was *Florina*, I now found that was the journey they intended I ſhould make to the Court, and that the reſolution they had taken to make me wiſe, was to marry me, according to the ſaying of the Antients, the beſt way to chaſtiſe a man, was to marry him; but they could do

do nothing without me, being chiefly concern'd. Should we let our ſelves be thus ſurpriz'd? I found means to Conſult with *Vallinda*, notwithſtanding all my Mothers watchfullneſs to prevent our communication either by diſcourſe or letter; but I was fain to make uſe of the Groom of my Chamber, by whoſe aſſiſtance I accompliſh'd my deſire: I was at firſt affraid to truſt him, but I found him very honeſt and cordial to me, whom he loved, but hated both my Father and Mother, as having been both ſevere to him, and but miſerably recompenced his long and faithfull ſervice, which made him give ear to my Propoſitions, promiſing me all fidelity, provided I would have a care of his Condition when it ſhould be in my power, which I aſſur'd him of in ſuch a manner, as he had no cauſe to doubt; when I had this man at my devotion, the reſt was eaſie, *Vallinda* was half agreed, there wanted now only an Expedient to be found, which I did after this manner to her.

10. You are not ignorant of the fidelity I have vowed to you, of which I have given you proofs to this preſent, I have promis'd to marry you notwithſtanding all oppoſitions, it is now time to accompliſh my promiſe, or to break it all together; You know your

your Marriage with *Modeſtin* is endeavor'd, (being the name of the Gentleman that ſought her;) You know on the other ſide I am preſs'd to be joyned to *Florina*; we muſt deliver our ſelves from this priſon where we are, and gain our liberty, or elſe all our deſigns periſh. Take then a good reſolution to go along with me, and I'll conduct you to a place of ſecuritie, and where we may Marry without any contradiction; But for Gods ſake (ſayes ſhe) whither would you carry me? I anſwered, to *Gilas*, you know that Land belongs to me by the Donation of my Aunt, when we are there we ſhall be abſolute; and although the place be 80. or 100. Leagues diſtant, let's not fear to undertake it. Shall I truſt you in a deſign ſo important as this is? I am affraid I ſhall find the effects quite contrary to what you now promiſe me. You may truſt me (ſaid I) for I will never deceive you, and will confirm it to you, by calling on all things Holy or Venerable both in Heaven or Earth, vowing to attempt nothing againſt your honor. Behold a Maid half won! there wants nothing now, but the meanes to get out, which I thus propos'd to her; That I would go abroad with my Servant (whoſe faith I was confident of) under a pretence of making

king a Viſit for ſome few dayes, when, upon one day that I would appoint, ſhe ſhould make ſhift to get out of the Houſe when all were a bed, and meet me in a little Wood, I aſſign'd her where I would expect her in a Peaſants ſute: That night we ſhould get ſo farr on our way, that it would be impoſſible to be overtaken by any diligence whatſoever. She was again aſtoniſh'd at this Propoſition, asking time to Conſider; but at laſt gave me her word to meet me at the place I aſſigned her.

11. What will not a Maid undertake, that is ſtung with this Waſp *Cupid*? they will find water in the dry places, and make fire proceed from cakes of Ice; if our deſign was well layd, 'twas better executed; if I fail'd not on my part, neither did ſhe on hers, ſhe failed not to meet me in the little Wood I had aſſign'd her, I got her preſently on horſeback, and travelling day and night, in 2. days we had rid 30. Leagues; She had brought along with her what ſhe had of moſt value, and I for my part had left little that I could well Carry of conſiderable burden behinde. Our deſign was to go to *Gilas*, as I before mention'd, an Eſtate belonging to me; I promis'd my ſelf that comming thither, I would make my ſelf known, and there

there conſummate our Marriage. I ſhould both trouble and tyre you to give you a further account of our deſignes. But behold the Scene changes, and misfortune croſſes our deſigns, and way-layes us.

After this Journey, that had been very tedious, and tyr'd us all, we reſolv'd to refreſh our ſelves at a little Village called *Voragis*; we thought our ſelves now ſafe, we might now without fear ask addreſſes, and knowledge of the way to continue our journey, as we did, let's not make too much haſte, we ſhall arrive time enough; when we had then refreſhed our ſelves and Horſes, we proceeded on our journy, arriving about noon at a great vaſt Forreſt, which ſeemed to promiſe nothing good by a ſecret Augurie I had. We had not travelled farr in this Forreſt, when we met half a dozen men well mounted and habited, who fayl'd not to ask us which way we travelled? I told them frankly towards *Tinace*.

12. They anſwered me they were going the ſame way, and would bear us Company, I obſerved them, and liking not their Countenances, would have turn'd out of their way, which they perceiving, environ'd me on all ſides, uſing, without more ado that pleaſant ſalutation, Alight, Your purſe! being

ing now ſurpris'd, to let them kill me and leave *Vallinda* their prey, I thought no good advice, and that was better to ſtand to their Curteſie; I begg my life of them, and that without which it had been nothing worth, the honor of *Vallinda*, whom I called wife: thereupon they mutter'd, and conſulted what they ought to do, the advice of one I overheard was to kill me; the others ſaid no: I leave you to think, whether I was not well pleaſed to ſee the judgement of my life in the hands of ſuch grave Senators. The worſt of my Condition was to ſell my life at the price of anothers, and not ſuffer my ſelf to be kill'd without killing; but while I was thus Conſidering, they concluded to take all we had, Horſes, bagg and baggage, and to leave us our lives only: which ſentence being pronounced, they fell to the Execution ſo exactly, that they left us nothing but the Cloaths on our backs, and the better to lead our Horſes, they took my Groom along with them; what's to be done in this Caſe, but patiently, and with the beſt Courage we could, get to the next Village for ſecurity, we endeavoured ſo well that ere Sun-ſet we got to a little Village called *Novinge*: being there, we conſulted what to do, to diſcover our ſelves and Complain would do us more

more hurt then good; we resolv'd then to sell what we could spare, and with that little summ proceed in our journey.

13. But alas! those kind Merchants Adventurers we parted with had left us little worth selling, only our Countrey Habits, which yielded us not much, which being gone, we were fain to have recourse to Charity, and begg; See to what we were reduc'd! I undertook first this venerable office, addressing my self to Houses of the best quality, and thrived so well in this new Vocation, that I seldom return'd empty handed; we smiled sometimes at our misery, but 'twas but miserable mirth: we journeyed 20. Leagues after this sort, having yet 30. more to our journeys end, when another misfortune assaulted us; so true is it, that ill accidents are chain'd together.

14. One day when we were both weary and tyr'd, wee rested our selves by a Fountain at the entrance of this Wood, where you found me, having made a little Feast with some scraps we had brought with us. *Vallinda*, that was grown very devout in her affliction, drew aside to say some Orisons, while in the mean time I slept, thinking she had done the same. When I had slept awhile, I dreamt some body took her away, and that

I ran

I ran after her very nimbly; at this I awak'd, and much aſtoniſh'd look'd about me, not knowing where I was, calling preſently on *Vallinda* without anſwer, I roſe, went to the Fountain, but found her not, being in this diſorder, I call, cry, hollow, ſtorm, but all to no purpoſe, receiving no account of her but from the Eccho, and birds that ſeem'd to compaſſionate my Condition. I began to believe *Vallinda* had left me, or that ſome body had ſtollen her away while I ſlept, according as I had dreamt; but when I ſaw no Fountain, I beleev'd the fault was mine, remembring I uſed to walk ſleeping, and now and then had gone a hunting after that manner, I then ſaid to my ſelf *Vallinda* ſlept as well as I, and dreaming having quitted the Fountain, and ſhe waking not finding me, is now in as great trouble for me, as I now am in anxiety for her, this was my belief; and thereupon I put my ſelf in queſt of her, perſwading my ſelf I might find her, I ran up and down, begging Information of all I met; ſince I loſt her I have never ſtood ſtill, till at laſt being tyr'd, I was fain to repoſe my ſelf under that tree where you found me, taking but very little reſt.

Siſaras having thus ended his relation; *Palamis* firſt began to tell him, that the Ill

was not ſo great as he apprehended; Courage, Sir, you are not ſo ſick as I thought, your Miſtris is not loſt, the men we have ſent will certainly bring you tydings of her, ſhe is gone into ſome neighbouring Village, where ſhe ſuffers more for your abſence, then you can for hers; repoſe your ſelf to day, and free your ſelf from this apprehenſion that thus torments you. When *Palamis* had ſaid this, the reſt aroſe, approving his Opinion, from whence each drew to their ſeveral Quarters to entertain themſelves as they thought beſt. *Siſaras* was Conducted into his Chamber, *Dorilas* only ſtaying behind expecting the return of thoſe that were ſent in ſearch of *Vallinda*. I will not trouble my ſelf to paint to the life the diſquiets that perſecuted the mind of poor *Siſaras* that afternoon, you may gueſs that minutes ſeem'd hours, and hours whole moneths. He has been now two dayes in expectation, which he believes more then ſufficient to traverſe all the Foreſt and neighbouring Villages; but let's leave him to the mercy of his Cruel apprehenſions, and return to *Dorilas*, who ſtay'd in expectation of thoſe that were ſent.

He had not ſtaid long, when he perceived comming afar off one of thoſe men he ſent, who comming apace towards him, he aroſe to meet

meet him, queſtions and examines him, and after all learns from him that *Vallinda* is dead, at leaſt, that there is great likelihoods of it. This is ill news, which he diſcreetly and privately acquaints *Palamis* with, adviſing whether its beſt to acquaint *Siſaras* with it? *Palamis* is of opinion, that he is not to have knowledge of it, till the return of the other men that were ſent give more aſſurance of it; 'tis concluded therefore to expect their return, and that Order be given to keep it private. 'Tis well reſolv'd, but what will they do with *Siſaras* in the mean time, whoſe patience was ſpent, and not to be kept in his Chamber; his Story is at an end, having powred out all he had in his heart, *Dorilas* muſt entertain him with ſome good diſcourſe, of which he was never wanting: When it grew towards night, every one met before Supper time at the uſual place, and began with the ordinary diſcourſe of Civil Converſation. *Palamis* asked *Siſaras* how he had paſs'd that afternoon? who being about to anſwer, *Dorilas* prevented him, in this manner.

15. I perſwade my ſelf Sir, our Meditations have been ſeverall, Is it not true, that yours have been on your *Vallinda*? I doubt it not, but aſſure my ſelf the apprehenſions you have had has ſo buſied your thoughts, that

they have had no place for any other Conſideration. Truly Sir, I have ſhared in your ſufferings; after which, I began to conſider the Counſell that Gentleman gave you, which you mentioned to us, of going to Court to Cure you of your Paſſion, What do you think Sir, did he counſell you wiſely? I think not: 'twas to put you out of a Burning Feaver into the Sweating Sickneſs; 'twas to take you out of a little Labyrinth, to put you into a greater. Do you believe that a young man accuſtomed to Liberty at home in the ſight of his Parents, can become ſuddenly wiſe at Court? where he has no tye upon him, where occaſions are favourable, the dangers numberleſs, and where the moſt Cautious have much ado to keep themſelves from falling? ('tis not very likely) I think it had been better advice to have ſent you to the Warr; 'twas to that they ought to have diſpos'd you; the only remedy to have been uſed. You would there have met with Objects ſo ſenſible, and Imployments ſo manly, that in leſs then three Moneths you would have forgot your *Vallinda*; this had been the advice I had given you, inſtead of going to the Court, to have gone to the Camp.

But ſince we are now upon a warlike Theam,

Theam, let's ſay ſomething on that Subject. I entertain'd you this morning as if you had been going to Court, let's ſay ſomething now as if you were going to the Warr.

The firſt thing therefore that offers it ſelf to my mind, is to anſwer thoſe that ſay a Gentleman ought rather to ſtay at home than go to the Warres, or ſuch other occaſions as falls out under the ſervice of a Soveraign. Their Reaſons being taken from Experience, that plainly diſcovers to us that one cannot enter upon thoſe imployments without great inconveniency, and ſometimes without ruine; much muſt be lay'd out, and but little received, and moſt commonly nothing; they muſt yet go becauſe honour obliges them, taking up Rents before-hand, and ſometimes ſelling outright in hope of recovery, obſtinately purſuing, as at a Game of Hazard, from whence they are unwilling to riſe with loſs, death often ſurprizing us before the Game is ended, or before one recovers what he advanc'd, carrying hope into the other World, leaving to his Children a world of Debts and Suits. Therefore not to fall into theſe diſorders, the Warre is to be abandon'd, and ſuch like occaſions that one can't follow without inconveniency, 'tis better being without honour, than to buy it at ſo dear a rate.

What think you Sir of this opinion? Do you hold it for good? Do you believe for these Reasons a Gentleman ought to stay at home without imploying himself in his profession? Not at all, if they be well understood, there is not any one of them to be received for currant. Is it not true, that every man is bound to follow his profession? how rich soever he be, they must not be idle, if not for profit, at least for honour; there is no honourable dispensation but age or some infirmity. Do you esteem an Advocate without practice? or Merchant without trade? or of a good Workman that sits with his arms across? If these have no honour in life or vocation, the same may be said of a Gentleman that never draws his sword, especially where Honour and a good occasion calls him, he must then go, there's no excuse: If he will continue idle, he were as good go seek the Isles of the *Antropophages*, the Quadrat of a Circle, life without end, or the perpetual motion. No, no, Sir you must imploy your self either at Court or in the Warre, 'tis therefore you bear the Character of Noble: A sword was not given you to Hector it in Villages, and fright your Countrey Neighbours, or to cut a poor mans pate; 'twas given you to defend your Countrey, and follow the Warre. That it ruines often-

oftentimes Families, I diſpute not, but 'tis no general Rule, for it does likewiſe raiſe many, and if Examples be brought you will find as many made rich as poor by it; the beſt Families we now have, received their Grandure by Arms; but how comes it then that ſo many have been impoveriſh'd by it? I accuſe not the Warre, but their ill conduct and vanity: When the Souldier would appear a Captain, the Captain a Colonel, and the Colonel a General, there is no expectation of growing rich; their Pay is thus quickly waſted, and their own Eſtates likewiſe. What needs this extravagancy? But put the caſe that our own muſt go, and that more of neceſſity rather than pride or vanity, that muſt not deter a Gentleman from going to the Warre. What Vocation is there in the World, that advances not ſomething upon uncertainties either in Learning or in dealing? Merchants ſometimes venter all they are worth upon an incertain expectation of advantage. Hence comes our Navigations, that bring home ſo much profit, it being a received Maxim in their practice, that he muſt hazard that will get, if they loſe one time, they get another. If it be ſo, why ſhould not a Gentleman advance ſomething? Will you have him learn his Trade for nothing? or

put himſelf in a way of gaining much, without any hazard? 'tis not to be expected.

But let us put the moſt rigorous Caſe, that we ſpend our Pay, and likewiſe our own Revenue, without any hope of recompence or gain: If it were ſo, yet are we obliged to ſerve our Prince, and go to the Warres. Wherefore are we Noble? Why do we enjoy ſo many Priviledges and Advantages, ſo many great Eſtates from the bounty of our Princes at our firſt inſtitution? Why ſo much reſpect from the People? only certainly to oblige us to be ready in defending the King and State. The Tenors of our Eſtates engage us to it, anciently they ſerv'd upon that account; much more ought we now to ſerve, when to thoſe ancient and honourable Priviledges, honourable Entertainments and Pay is likewiſe added.

After all this, we muſt live like our ſelves, our Eſtates muſt be ſpent either idley or actively, how much the one is more honourable than the other, I leave any man of ſound ſenſe to determine. If more money be imploy'd in action than in eaſe, put but your Wages to it, and what it would coſt the meaneſt man to learn a Trade, and you muſt be a very ill Husband or unfortunate, if you come off a loſer in Honour or Intereſt.

You

You may perceive by this Diſcourſe to what ſide a Cavalier ought to incline; whether to live idlely at home or go to the War, which would you chooſe? I promiſe my ſelf from your appearance, that you would rather chooſe the way of Honour, than that of ſloth and idleneſs.

Suppoſe then you chooſe the Camp; you may ask me, how and when the beſt time is to go? To anſwer this Queſtion would require a longer time than would agree with your patience, each one being to examine himſelf, and to do the beſt he can. For the time, I Anſwer, one can't go too ſoon, the ſooner one begins, the ſooner he gets imployment; I would not have one go ſo young that he ſhould not be able to ſupport Military duties, that's like putting a Colt to manage, who has not ſtrength: Thoſe that begin ſo young, find themſelves broken and ſpoyl'd ere they are fit for ſervice or imployment; they are therefore to ſtay till they are ſtrong and able.

16. You may tell me now, Gentlemen are ſo tenderly bred, that age makes them not hardy; Experience will quickly let them ſee, how unſutable to their calling and condition that breeding was. 'Tis therefore for this reaſon that the Nobility are adviſ'd to bring their

their Sons not tenderly up, but to enure them to labour and manly Exerciſes, chiefly as ſoon as they have left their Books; 'tis then care muſt be taken of their too much uſing thoſe Exerciſes that may render them ſoft and effeminate, as Ball, Feaſts, Muſick, and too great converſe with Women. They ought rather to follow all thoſe Exerciſes that may harden them, as Tennis, Fencing, Managing and Hunting, without conſidering the weather. Travel and pain is nothing to him that is early us'd to it, but is by cuſtome made pleaſant and delightfull; mean Quarters, hard Lodging, long Marches in Arms, enduring hunger, heat, cold, thirſt, he ſhrinks not at, but makes it his mirth and contentment.

When you have prepar'd your Body after this manner, put your ſelf couragiouſly into a Company; 'tis but going from one hardſhip to another, and ſo not ſtrange or inſupportable, as it would be to one delicately and choicely bred. In the beginning perform all the duties of a common Souldier, without favouring your ſelf; 'tis this rocky, thorny way that leads to Power and Command, it being almoſt impoſſible for him to know well how to Command, that has not firſt obey'd.

Endeavour to get acquainted with the Chief

Chief Officers, honor and obey them, put your ſelf under their Conduct, without too curiouſly inquiring what they mean to do, 'tis the Officer in Chief's Charge to appoint Fights, to haſten, or retard them, to conſider of time, place, and occaſion, to chuſe men, conduct and lead them; but 'tis not the buſineſs of a Common Souldier to inform himſelf, he ought only to obey, and to believe he is commanded nothing but what he may perform; if ſometimes heat tranſports him, if he believes he ſees his advantage, and the victory in his hand, let him be ready notwithſtanding to retreat as ſoon as he is Commanded, the praiſe of a good Souldier is to know how to Obey, that of an Officer how to Command. A Commander obtains more Victories by Temporizing, Providence, and Intelligence, then by Precipitation; as the Souldier more in Obeying then Conſulting, and informing himſelf what is intended, before any fight or diſpute; bragg not of your Courage, nor uſe any inſolent, arrogant, or preſumptuous Language touching the Enemy, which only diſcovers a youthfull vanity; prepare your ſelf only to do well, thoſe that make ſo much noiſe ſeldom do beſt, but thoſe that ſay leaſt are moſt to be fear'd. A great talker, before fight mowing down all before him

in

in the diſpute, is commonly the firſt that runs away; he conſiders the way to retreat, rather then to Victory. Do you know the character of them? they are gentle in fight, and cruel both before and after, as the others are contrariwiſe fierce in fight, but calm both before and after. I will not tell you the ſeveral motives that oblige you to go to the Wars, but let you know, that 'tis Honor & Glory only obliges you to it, Carry theſe Spurs with you, and either die Glorioufly, or live Shamefully, never receive blow, or death, without returning both uſe and principal; to let ones ſelf be kill'd without defence, or offence, is to die with leſs honor then a beaſt. You may tell me I make light of the life of a man, ſince I counſel him rather to die, then live, I lament not the life of a man that dies in a good Condition & a good Quarrel, ſuch a one dies Couragiouſly, and fears nothing after his death; he dies fearfully, that fears any thing after it. This apprehenſion often begets a terror in the braveſt Spirits, and makes them decline Occaſions; therefore, be alwayes in a good Chriſtian ſtate, and you need fear nothing.

When you are entred into any Troop, caſt your eyes upon the Souldiers and Officers in beſt eſteem, make acquaintance with them, honor them, and gain their friendſhip, learn of them what you ought to do, and endeavour

deavour to imitate them. If you come where Vertue is ſuſpected, the Commander without authority, the Souldiers inſolent, impudent, and diſobedient, and where Military diſcipline is neglected, withdraw your ſelf, if you cannot with honor, keep Companie with the beſt of them, and never make a Camarade of a vitious perſon.

If you fall into a Body of an Army that are weak, fearfull, puſillanimous, ſlothfull, lazie, ill mounted, no better arm'd, and worſe clad, which are impatient of heat or cold, hunger or thirſt, apt to revolt, whether the cauſe be in their Leader, or otherwiſe, ſtay not with them; for there is no honor to be gain'd in ſuch Company.

Obſerve all that paſſes, mark the Actions of the Commanders, their Executions and Stratagems, their Enterpriſes, whether wiſe, daring, or deſperate, their events, unlucky or fortunate, what was well prevented or foreſeen; in ſum, obſerve and make profit of all that paſſes, you ſhall not be two years in the field, obſerving theſe rules, without a Command.

17. When that happens, you muſt open your purſe; you muſt advance of your own (as I ſaid) to get a reputation of generoſity, and not to put the Kings money in your purſe,

purſe, and Muſter an 100. Souldiers, when you have but 50. Nor ought you to fall on the poor Paiſants and ranſack them to extremity, to make your ſelf rich; ſuch an ill beginning ſeldom ends well.

18. When you would make Levies of Souldiers, endeavour to know what they are both without and within. The firſt thing you ought to enquire of, is their Country, and breeding; thoſe commonly make the beſt Souldiers that are bred in the hardeſt and barreneſt habitations, as the Contrary is found in thoſe that have been born and bred in Countries rich and fertile; Theſe ſweat in the midſt of Idleneſs, when the others are hardly warm in the midſt of Labour. After this, you muſt know whether they are old or young, experienced, or now to learn, in what ſervice they have been, and under what Commanders: You ought likewiſe to know, whether it be honor, or love of their Country, or a particular hatred to the Enemy, by deſpair, or hope of profit, if they are given to luxury, drink, or women, or any other imperfections.

In this Catalogue, thoſe are the moſt to be eſteem'd that are invited by Honor; after, thoſe who are drawn to it by the love of their Country, or the hate of the Enemy;

'tis

'tis impoſſible thoſe that have theſe motives can carry themſelves ill. Let's put in the next Rank thoſe whoſe Condition is deſperate, who commonly do well, having no other way to ſubſiſt; Neceſſity obliges them to make a Fortune there, or die. Thoſe that avarice or plunder invites, are not to be deſpiſed, though not to be valued with the other; as ſoon as they have made their Market, they either neglect, or quit altogether their duty, as being alwayes more greedy of Pillage, then deſire of fighting the Enemy.

What ſhall we ſay of thoſe that do never better then when they are well warm'd with Wine; ſome eſteem them, but for my part I approve them not, unleſſe I could carry a Bottle after them. I love a free Courage, that proceeds from its own natural Fountain, and not from a foſſet, it reſembles more the fury of a beaſt, then the generoſity of a man. After all, if you will have good Soulciers, you muſt purchaſe them at a good rate, and pay them well; brave men are not to bee had for nothing: Thoſe that are ſparing on theſe occaſions, get only idle, miſerable fellows, fit neither to offend, or defend.

19. Have a care your Souldiers be well Clad,

Clad, Mounted, and Armed, a Souldier well Clad ſtrikes with more Courage then a miſerable torn fellow. The beſt habit a Souldier can wear, is his Arms, which upon all Occaſions the Captain ought to wear, thereby to give good Example. Never let your Souldiers be idle in times of peace, make them ſweat and run as if they had an Enemy before them; make them underſtand what they ought to fear, and what to follow; when to halt, advance, or retreat; how they ſhould march, run, carry, and handle their arms; how open, ſhut, and keep their ranks, animate the faint, and incourage the hardy, ſhew them how to environ an Enemy, how to poſſeſs a place of advantage, how to feign a flight, to break the Order of the Enemy, how to lay Ambuſcadoes, attaque, skirmiſh, and give Alarms, how to Order the Cavalrie, and Infantry, how to give a Charge, how a few are to carry themſelves againſt many, how to make a retreat, and keep Order, praiſe and reward thoſe that do well, and blame and puniſh the ill; but ſo, as not to make them deſpair, and loſe Courage. I have before ſaid, that Sloth and Idleneſs is not to bee permitted amongſt Souldiers, I mean not that they ſhould be alwayes imployed, they ought to have their vacancies,

vacancies, and hours of recreation, but to be imployed in ſuch Exerciſes as harden and ſtrengthen the body.

When you march ſuffer no diſorder in your Quarters, nor make your ſelf as Terrible to the Towns as a Troop of *Tartars*, nor make your ſelf Notorious by the Peaſants Complaint, carrying your ſelf inſolently and haughtily amongſt them; but anſwer them mildly and gently; pay not your Hoſts Bills with baſtinadoes or threats, nor require money to ſhooe your Horſe; this ſmells more of the Cut-purſe, then Captain: 'Tis not the Kings intention you ſhould devour his Subjects. I could diſcourſe largely on this point, againſt the Inſolencies, Cruelties, and Barbarityes that proceed both from Officers and Souldiers; but I believe you too Generous to follow ſuch Examples, or permit them to be done. Theſe Exhortations are only fit for men of a ſordid ſpirit, aſſure your ſelf you muſt look for no conſiderable preferment, without getting the reputation of a man of honor, honeſty, and good life. You muſt hold the ſcale even betwixt the Prince and People, without doing wrong either to the one or other, ſerving the one Faithfully, and protecting and comforting the other Charitably; living after this ſort, you cannot

not want advancement to great Commands, which is the time you ought moſt to have a care of your ſelf.

20. If you do arrive at the Chief Command, have a great care to know all your Officers and principal Commanders, oblige them, and get their friendſhip; Order it ſo if you can that they may be all Intereſs'd in your conſervation; I would not have you to purchaſe it, by proſtituting the reſpect and dignity of your place or perſon, which might beget Contempt, or carry your ſelf ſo haughtily and arrogantly, as might juſtly provoke their hate: Be Liberal, ſplendid, and magnificent, one of the greateſt faults in a Commander, is to be covetous, which will invite him to deceive both his Prince and Souldiers, and from whoſe example the under Officers and Souldiers in their ſeveral capacities will quickly learn the the trade, & think they may as well pillage as he. Make it in every thing appear that you chiefly deſign the Honor, Glory, and good of the State, this is the way to get a good reputation, and will cauſe you to be chearfully followed as a worthy Leader.

Have a great care of your firſt Enterpriſes, a good beginning promiſes a good end, as an ill the contrary.

21. Deferr not your undertakings too long,

long, or precipitate them lightly, but accommodate the time to the patience of the Souldier, who love ſudden dangers better than long delays or wants; but let not their eagerneſs invite you to a precipice, you will get the victory time enough, if you take good order not to be overcome; take only heed that too long delay rob you not of the occaſion of a Victory, when the means of obtaining it chiefly conſiſts in celerity; when the ſurprizing of an Enemy is half the overthrowing him, you muſt then diſpatch. But no Rules can well be given in this point, but muſt be left to the judgement, prudence, and experience of the Commander in Chief.

22. Deſpiſe not the opinion of thoſe that ſay 'tis good to have ſeveral Nations in an Army; this diverſity raiſing a profitable jealouſie amongſt them, exciting the Souldiers to do well out of emulation. You may object, that ſtrange Souldiers may turn Traitors or Enemies: You muſt have a care of that, and never ſuffer them to be the greater number; pay them well, and you need not fear them. You may tell me, that the ſtrange Souldier is not willingly obedient to his Commander; contrarywiſe ſome are found more faithfull than the Natives. You may ſay, they are cruel, barbarous, and without pitty or mercy;

there is no danger in that, it may be better they were ſo than otherwiſe; the pitty of Domeſticks has done more harm than the cruelty of Strangers. You may ſay, they have no honour, and follow nothing but profit; you are deceiv'd, they are as deſirous of honour as the Natives: In a word, we have known many great Captains make uſe of them with great advantage. I believe then 'tis neceſſary to make uſe of them, chiefly in a Civil War, then Domeſticks are not ſo well to be truſted as Strangers, the Natives are overcome with the love of their Countrey, Parents and Friends, not having the heart to devour their Countrey; from which Conſiderations it comes to paſs, that they leave their Officer ſooner than Strangers; never leave good actions, much leſs long ſervices unrewarded: I will not deny but many are led by honour and glory, but they expect profit likewiſe, without which they'l move but ſlowly.

23. As recompences are due to the well-doers, ſo is puniſhment to thoſe that carry themſelves ill. Recompence does not ſo much good, as Impunity does hurt; but take heed not to be immoderate in puniſhment, let one kind of death ſerve, and that the mildeſt; there is nothing makes a Commander more hated than cruelty. If for ſome great

great Crime you are forc'd to make uſe of ſome cruel puniſhment, commiſerate the offendor, ſhewing how the neceſſity of Diſcipline and Order obliges you to it; look not ſo narrowly on general faults as particular; a Crime wherein many are involv'd, cannot be puniſh'd without commotion, when a ſingle one may. Carry it ſo, that your Souldiers may as well love as fear you; fear may drive them to diſpair, and love only may beget neglect, but if you have both, you cannot be but well ſerv'd.

24. When you find your Souldiers are too eager and fierce, moderate them; courage is worthy praiſe, but fury blameable; rage blinds and throws us into danger as a Beaſt, thinking more of offending then defending; courage has regard to both.

Never engage an Enemy if it may be avoided, when your Army is preſs'd with hunger, thirſt, or other neceſſities; 'tis hazarding weak people moſt commonly to ruine. Get the knowledge of all places you are to March through, Mountains, Valleys, Woods, Rivers; ſend Spyes to diſcover the Enemies forces, enterpriſes, commodities and diſcommodities, and whether the Souldiers are well or ill affectioned to their Commanders, well or ill pay'd, whether they are fearfull, ſuſpitious,

ous, or diffident, if they are drinkers, luxurious, or Libertines, if they commit disorders in their Marches, burn Villages, and ruine the people, if they are negligent in Marching, and whether they be old Souldiers or new rais'd; you may make profit of all these Circumstances.

Inform your self lawfully of the Enemies resolutions, not sparing money for this purpose; this advice is worth more sometimes than a great strength; 'tis easier to ward a blow we see coming, than those that strike us suddenly behind our backs. Get good Spies; money will make them pierce into the Secrets, Councels, and Cabals.

Before you bring your Troops into the Field, make preparations of all things necessary, and engage not in your March without a free Convoy; that you may have it, oblige the Neighbourhood, and distress not the Farmer, permit no disorder amongst the Souldiers, make all clear before you, if your Convoy fail you, you are half loft.

Before you begin your March, make diligent enquiry of the wayes you ought to pass, stop those Avenues that may do you prejudice, open those that may be for your advantage, and secure them, gain the Mountains and Forests that may hurt you, and leave nothing

thing behind you but what you may Command, and ſuffer your ſelf not to be forc'd in an ill way.

When you are near an Enemies Countrey, divide your Body as little as you may, Marching in Batalia, as ready to fight if there be occaſion.

Expoſe not your ſelf raſhly to dangers; I would not have you fearfull or apprehenſive, being unworthy a Commander; I would have you bold and couragious, without hazarding your perſon but upon neceſſity, a great many men may be kill'd ere an Army be routed, but if the General fall all is in danger.

Have as few Parlies with the Enemy as may be, they being for the moſt part us'd either to ſurprize or gain time, ſeldome producing any effect; never expoſe your perſon to the mercy of an Enemy, which cannot be done without the hazard of your perſon.

Never deſpiſe an Enemy, though he may appear weak, he is not to be contemn'd while he keeps a Body together; how many Towns have been taken and Armies loſt by this neglect; there's no little Enemy, all may hurt when care is not taken; little Beaſts have undermin'd a City; a few may overcome a great many careleſs people; 'tis adding force to an Enemy to diſpiſe him.

When you have a ſecret of importance, diſcover it to no body, he you tell it to is no more obliged to keep it than you are, hee'l tell it his Wife, and ſhe her Child; great Captains have been thus betray'd; there is nothing more manly than to conceal, or more womaniſh than to reveal a ſecret.

Never break promiſe with a Souldier; there's nothing gives more proof of a valiant and frank courage than to keep ones word, to do the contrary is to be a mercenary Villain; who has once deceiv'd, muſt never expect belief, when he has no deſire to deceive: I ſay, faith is to be kept with Enemies, though ſome diſpute it, 'tis not to be broken, without confounding the nobleſt Maximes of War.

Have great care in preſerving Military Diſcipline, ſuffering it not to be corrupted upon no occaſion; great Captains have not ſpar'd their own Sons in the violation, though their enterprizes ſucceeded: If every one might order as he apprehended a favourable occaſion, no Officer would want this priviledge; but have a care that puniſhment turn not to cruelty.

Exerciſe your Army well, Orders being more available than number of men; a little Army well diſciplin'd and ordered, has the advantage of a greater, if not well ordered.

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I give you no Directions how to do it, it depending on your judgement and the Major-Generals, to order it according to the number of the perſons, time, and place.

When you are forced to diſlodge, by reaſon of ill Air, want of Victuals, or other inconveniencies, prepare for your retreat, and give order for all things neceſſary; this providence will encourage the Souldiers, which elſe might be apprehenſive, and take the Alarm; ſudden retreats puts oft-times Armies in danger; retire in the beſt order you can; hide your reſolutions, never diſcovering any apprehenſion or fear in your face; make as though you retir'd to make your better advantage; make as if you fled, to draw the Enemy into ſome inconvenience: In a word, do as the occaſion offers it ſelf.

If the Enemy flies, hinder him not, make him rather a Golden Bridge, 'tis better to let him go, than to put Arms in the hands of deſpair; we have ſeen Armies routed that held victory in their hands: If you do follow them, be it upon ſure advantage. In Military Actions condemn not the Ancients, nor too much praiſe the new, neither truſt nor condemn all, be not too ſudden, nor let delay ſpoil your deſigns, nor celerity over-heat them; hide carefully your wants; conſider the forces of the

the Enemy; and presume not too much on your own; observe the Courage and Countenance of your Souldiers, observe their passions and affections, what may animate, and what may retard them, what heightens, or what depresses their Courage; see if there be any jealousie, fear, or suspition, quarrels, or ill Intelligence in your Army; but above all keep necessity from amongst them.

Despise not those Stratagems that you may be advis'd to, or that you may have observed in story, or make new if you can, Craft is sometimes worth more then open dealing; endeavour nothing beyond your power, nor omit nothing within it, do all with advice and counsell, hear all Opinions ere you Conclude, but hearken to the most grave and sober, rather then to the rash and heady.

25. If some private action be to be untertaken, communicate it to as few as may be; 'tis pity a great design should suffer by discovery, which could not else be prevented. But 'tis very hard, and almost impossible to deliberate without communicating the design; one cannot well deliberate and conclude without discovering, and so weighing all the Circumstances, any of which omitted might alter the advice; what's to be done in this case? Must the whole Army be acquainted

ted with it? or muſt it be known to the Officers, or Councel of Warr only? We muſt here forget nothing, there are Captains and Officers as ill ſecret keepers as Women; Shall he acquaint his Nobles with it? there is ſometimes as little Confidence to be had in them, as in Children: you ſhall find ordinary Souldiers more ſecret then Cavaliers; Shall one diſcover it to the old? we find ſome of them more talkative then youth; notwithſtanding all this, great deſigns are not to be attempted without mature deliberation. Call then the oldeſt, wiſeſt, and moſt experienced Officers, deſpiſe not the advice of the oldeſt Souldiers, though they have no Command; in diſcovering an Enterpriſe, one may make a better judgement of the ſucceſs, then by concealing it, all Reaſons are heard, one ſees one inconvenience, this man another, one propoſes this Expedient, he another, many heads are better then one; when you have heard what can be ſaid of all ſides, and compar'd their Reaſons, 'tis you muſt make the election of the beſt Expedient, and to keep it ſecret, without diſcovering it to any body.

'Tis dangerous to execute great deſigns without good advice, as I ſaid before; therefore 'tis to be Communicated to the Chief Officers, if it happen well, 'twill be no diſhonor

nor to you to let them participate in your Glory; if it happen otherwiſe, they cannot find fault with you, without aſſuming part of the blame; you muſt never put your reputation in hazard, by omitting this Maxime; all you call to Councell are as ſo many Trumpets to juſtifie your actings, and thoſe whom you leave out will back-bite you as much, and endeavour to wound your reputation.

26. 'Tis not enough to deliberate on an Action, and to find good Expedients, the uſe is in the execution. 'Tis not well ſaying, but well doing, gives reputation to a Commander. You ſhall find ſome that deſign marvellous well in their Quarters, they will handle them very dexterouſly, foreſee all Chances, and Conſider all Circumſtances, diſcern between true and falſe, profitable and prejudicial, penetrate to the marrow of the matter, giving always good reaſons, but when they come to Execution they underſtand nothing, you'll find them ſlothfull, laſie, fearfull and inconſtant, not mindfull of their reſolutions, doing quite contrary to what they had deſign'd; keep theſe people for Conſultation, not for Execution.

You ſhall find others that can ſay nothing, utterly unable to diſcourſe, but in executing work wonders; which is to ſay, that your

your ableſt Talkers are not the moſt ſtrenuous Actors; theſe two abilities ſeldom meet in the ſame ſubject, ſome are only good to adviſe, others to execute; you muſt obſerve their abilities, and give them employments ſutable.

Never put the Execution of a deſign into a hand that approves it not, if he like not the Action, hee'll have no care of the ſucceſs, but rather wiſh it a contrary Event, that his Councel may be approv'd, and the others condemn'd; neither into thoſe hands you have ſenſibly diſoblig'd, or one whom you any way miſtruſt, hee'll not care to loſe himſelf, to fix a diſreputation on you. When you receive any Intelligence, or report, believe them not lightly, nor deſpiſe them; neglect of advice has often ruin'd Armies, as likewiſe too much Credulity; you muſt conſider what is probable, and what not. When you have any one with you that would betray his Country, make uſe of his Treaſon, but hate the Traytor; undertake nothing on his advice, unleſs you have him, his Wife, or Children for Hoſtages, that you may have wherewith to afflict him, if what he propoſes take not effect, and prove to be his fault, this way hee'll not betray you; under pretence of betraying his own partie, give him

him honourable preſents before the Execution, more afterwards; but never truſt him with your Counſels, hee'l be as ſoon ready to betray you, as he was his own.

27. There is nothing ſo deſtructive to an Army, as ſedition, or revolt, doing more hurt then the Enemy, eſpecially when it happens in a Time of Action, or when ſome great deſign is on foot; one has then two Enemies to deal with, wherefore that muſt be firſt appeaſed at home, to make you capable to diſpute with your Enemy abroad; meet this Misfortune in the way as ſoon as you perceive it comming, obſerve the Cauſes that gives it birth and growth, & ſtifle it in the beginning, which you'll eaſier do, then when it has got a head: To be exactly ſevere on ſuch occaſions is to be pious and pittifull, to do otherwiſe, is cruelty; neither great nor ſmall, parents or children are not to be ſpared, nor the uſe of Gibbets neglected.

Some are of Opinion, that when Revolts are form'd, and powerfully headed, they are not be roughly handled, but gain'd by mild and gentle wayes. The judgement depends upon the knowledge of the ſtrength and intereſt of the Revolters. I believe when a Sedition is inflam'd, and powerfully ſupported, 'tis not then prudence to attaque it, and expoſe

poſe the perſon of the General, when he has not power and authority enough, 'tis then beſt to give way to fury, and to endeavour to appeaſe it by mild and gentle courſes; flints are not ſoftned by frequent ſtroaks and collyſions but on the contrary, yield more fire. ſuch ſeditions we now ſpeak of are not appeaſed by choler, threat, or violent wayes, but are rather thereby made more deſperate; reaſon is loſt and confounded in the midſt of fury; you muſt diſſemble your reſentment till the ſtorm be over. Some Captains on ſuch occaſions have fought the Revolters with a form'd Army, and uſed them like Enemies; but 'tis an undertaking very hazardous.

If the Seditious be not well imbodied and headed, this may be attempted, eſpecially where the Commander has been fortunate, and conſequently of great authority. Some are of Opinion that all Seditions and Mutinies are to be combated by a lawfull and well-impowred Commander.

That Mildneſs is to be us'd when Factions are grown fierce, and ſtrongly ſupported, appears more clearly in a State, then in an Army; where force cannot prevail, mildneſs and temper muſt be uſed; an inveterate Rebellion in the Politick Body of a State, is like

like Choler aduſt in a natural Body, by often and gentle evacuations that black humor may be ſpent, but at the firſt purge to think to eradicate it, may be equally dangerous to both. But let let us keep to thoſe Seditions and Mutinies in Armies, and leave thoſe in States, that are more difficult to appeaſe. I believe then, that the beſt Expedient, and greateſt ſecret to prevent tumults in Armies, is to obſerve what Cauſes may give them birth, and to ſtifle thoſe in the womb. If you perceive it comming by your being ill quartered, change, and ſtay not till you be forc'd; If from too long expectation, make haſt, or ſeem to endeavour it; If from want of proviſions, and Convoy, ſtrive what you can to remedy it, at leaſt make it appear that you have a kindneſs to, and a care of the Souldiers; If for want of pay, which moſt commonly happens, you may foreſee that want long before it comes, or you be reduc'd to this extremity; the beſt Remedy in this caſe is money, but in want of that you muſt feed them with golden hopes, but not without end, at leaſt, endeavour to perſwade them that you do what you are able: Great Captains on ſuch occaſions have engaged, borrowed, ſold, and ſtraigtned their own Expences, which has fallen out well; as ſoon

as

as the Souldiers ſee you thus endeavouring, they'll believe you intend to ſatisfie them, they will recall their patience, and expect the iſſue of what you project.

You ſhall by this means cunningly undermine the Rebellion, and break it ſo by degrees; you muſt find means to diſcourſe with the principal heads, you muſt oblige, and make much of them, without threats, allowing reaſon to their proceedings, and ſeem to approve what they had done; but by the way let them ſee in what danger they put the State by their impatience, letting them know all means poſſible has been uſed to get mony to ſatisfie them, and that it is comming, if they will put themſelves in a fit poſture to receive it. If you get not by this means all, you cannot fail of ſome, as ſoon as they begin to hearken, they are half won; if you can but ſow diviſion or jealouſie amongſt them, you will ſooner bring your work to an end; Then you muſt endeavour to divide the Troops, buying ſome ſtrong place for money, and cauſe it to be given out that others will ſurrender; thus ſowing diffidence and ill underſtanding amongſt them, you will ſubject them eaſily.

The beſt ſecret I know to keep you from theſe extremities, is to make the greateſt

part of the Army faithfull and affectionate to you, by aſſuring their payment by ſome certain Eſtabliſhment, which ſhall not fail them. Thoſe that be in this manner ſecur'd, will never be wanting to your ſervice; when you have ſecur'd your ſelf of theſe Troops, mix them with others that you cannot ſo well truſt, letting the firſt have the beſt Quarters, ſtrongeſt, and moſt advantagious places, when 'tis known that the greateſt part of the Army will not mutiny, the leaſt dare not; beſides, keep ſpies amongſt thoſe you miſtruſt, that may give you an account of all that's done, buy the Chiefeſt Officers amongſt them, and make your preſervation their intereſt, and puniſh the Obſtinate that are not ſo conſiderable; this is the way to ſtop the ſource of any ſedition, when he that had a mind to follow the mutinier, will quickly deſiſt, finding it diſcover'd before it was well form'd.

When the Sedition is appeaſed, and all pardoned, hold a ſtrict eye over thoſe that were principal therein, watch narrowly their actions, and mix them with thoſe whom you know moſt affectionate, that ſo they may not be able to deſign any thing without being diſcover'd; the advantage you receive in their being ſo diſpoſed, will make them quit their

their ill Intentions of raiſing any diſturbance, in which if they once more are found faulty, let them be ſeverely puniſhed; for what may merit pardon in others, cannot but be puniſhable in theſe.

Recompence thoſe that ſtood faithfull in the midſt of this Rebellion: If puniſhment be due to thoſe that do ill, the rule of Common Juſtice obliges you to reward thoſe that do well. Never augment the power of a ſeditious perſon, diminiſh it rather, and infeeble it as much as may be; If you do the contrary, you but encourage Impudence to be ſtill active; 'twill be thought that mutiny is the way to advancement, thoſe that were in a way of well-doing will be apt to be debauched, and thoſe that are ill affected will be hardned, and confirm'd in their way.

28. Enough of theſe Mutineers. Let's now ſay ſomething of thoſe Qualities requiſite in a General; amongſt thoſe Qualities requiſite in a Commander in Chief, ſome are laudable, and others neceſſary.

Thoſe of the firſt rank are greatneſs of Birth, good Education, and a Martial preſence, ripe Age, Clemency, Liberality, Eloquence, deſire of Glory, love of the State, and a Neglecter of his own Intereſt, amongſt thoſe as neceſſary, they put Authority, Prudence,

dence, Experience, and good Fortune.

Authority riſeth from Birth, Prudence from Experience, but moſt powerfully from good ſucceſs, and the reſt of the qualities we formerly mentioned. A Commander has more or leſs authority, as he has more or leſs of theſe Ingredients in his compoſition. Souldiers obey not willingly a Perſon of mean Extraction, though otherwiſe well qualified, nor a man of great deſcent meanly elemented or qualified, but moſt willingly obey one in which both are joyn'd.

'Tis a dangerous thing to take a Command without ſutable and requiſite Abilities, eſpecially when you are to Command one that has as much, if not more merit then your ſelf. Though the Soveraign Power gives you authority over him, it cannot root out the inward diſpleaſure he conceives to ſee you Command him, which is oftentimes ſo much, that he will be ſubject to contradict, in ſtead of obeying you, and hindring in ſtead of ayding you; hee'l not much care to ſacrifice the publique good to his private ſpleen; and knowing he cannot riſe but on your ruine, will endeavour to procure it, and by diſcovering your want of worth, ſtrive to extoll his own.

As for the Prudence of a General, it is not gained

gained from great Birth, Education, or any of thoſe qualities laudable or neceſſary wee formerly mentioned, but from his own Judgment, Prudence riſing naturally from thence, and is found in mean men as well as Monarchs, receiving its growth and perfection from Experience.

For Experience we need not derive its Original, ſhe is not to be Courted in the poſture of a Melancholy Lover with folded arms; but by an active brisk proſecution, and unwearied attempts; Service without her is but a deſpicable quality, but married to her begets perfection.

But here 'tis obſervable, that Experience without a diſcerning Judgement can never render a man perfect; A Fool may have been in ſeveral occaſions and encounters, without making any beneficial reflections to his advantage, when an ingenuous perſon ſhall be able to teach him the firſt day he appears in the field. But let's now ſpeak of good and ill luck, in which I ſhall find moſt trouble.

29. I was not long ſince with a Hermit, who has the reputation of a very knowing perſon, and from one diſcourſe to another, we fell upon the point of good and ill fortune: I askt him ſeveral queſtions on this ſubject upon

which he endeavoured to give me ſome ſatisfaction, but mix'd ſo much Latin in his diſcourſe, and ſo much of Præ-ſcience, Providence, Determination, Contingencie, Liberty by Conſtraint, Liberty of Exerciſe, Liberty of Specification, *voluntas ordinans*, *voluntas permittens*, *voluntas ſigni*, *voluntas beneplaciti*, and ſuch School terms, that I was forc'd to pray him to explain himſelf, without confounding me with thoſe terms I underſtood not. Sir, (ſayes he) It may be you are of the number of the Gentlemen of theſe times, that cannot hear a word of Latin, an Author cited, or School term uſed, but preſently call a man Pedant. Shall I tell you my opinion of theſe Gentlemen, who underſtanding neither Greek nor Latin, or read Authors that treat of Sciences, or frequented the Schools, would have but one Language in the World, and that ſhould be their own, and all be obliged to read only what they write, which are like Trees with fair leaves without fruit. He would have ſaid more, if I had not brought him back to his Theam, which he ended as Scholaſtically as he began it, not being able to put him out of his Method.

To give you ſome account of it, I told him, that I believed that in the Conduct and ſucceſs of affairs in this World, there is ſome-

thing

thing we call by the name of good or ill luck; but notwithſtanding, that moſt of the ſucceſs of accidents, ought rather to be attributed to good or ill Conduct. Sir, ſayes he, you ought to know, that theſe Terms, good and ill luck, fortune, deſtiny, fatality, and ſuch like, are invented to repreſent effects that arive againſt, or beyond our expectation; If a man propoſes an end, and to acquire it uſes all probable means, not omitting one, and notwithſtanding he obtain it not, that's attributed to ill luck: Contrarywiſe, if he do obtain any deſired good without having uſed the moſt probable means conducing to the obtaining of it, that's attributed to good fortune.

This manner of ſpeaking ſeems not impertinent, provided we are not of the Opinion of the Antient Pagans, who made her a Goddeſs that beſtow'd good or ill ſucceſs, as ſhe thought fit; when we uſe theſe terms, we teſtifie our Ignorance of what may happen, we give evidence that we expected an other Event then what fell out: If any man were ſo clear-ſighted as could tell always what would happen, in all manner of Enterpriſes, hee would not accuſe good or ill luck; he would rather find fault with the good or ill Conduct, he would ſay it hapned ſo becauſe ſuch a fault wa committed.

30. But becauſe many are found that penetrate very farr into the connexion of events, punctually examining all the cauſes, others not ſeeing ſo far; whence it comes, that the one complains of Ill luck, the other of ill Conduct; thoſe complain of Fortune, that ſee not Effects in their Cauſes and all the Circumſtances; thoſe accuſe Conduct, that ſee Effects in their Cauſes, without omitting any circumſtance.

But we ſhould ſpeak with more truth and reaſon, if we ſaid, that the will of God is the Cauſe of all that happens in the World, except ſin; But to ſpeak more clearly, there are two ſorts of evils in this World, one of guilt, the other of puniſhment; thoſe that are guilty of doing an act againſt the rule it ought to have, which is but a privation, having no ill in it but what comes from the depraved nature of man; the others are the ills of puniſhment, which are poſitive and real in the Creature, which comes from the will of God, afflicting them with a Condition they deſire not; Know moreover, According to our manner of ſpeaking we diſtinguiſh two wills in God, *voluntas ordinans*, and *voluntas permittens*, by the firſt he orders the ills of puniſhment, by the other permits the ills of guilt. This being ſuppoſed, I declare to

you,

you, that all that happens is either by the one or the other, it is there therefore we ought to ſeek the cauſe of good or ill ſucceſs, rather then to complain of deſtiny, fortune, good or ill Conduct. If then after all your foreſight and precaution, ſickneſs or other ſuch accidents happen, that come not from anothers malice; or if ſuch as do proceed from mens malice, as injuries, ſlanders, and the like, we muſt acknowledge they come either from the ordaining or permitting will of God. This being the Caſe, what reaſon have we to accuſe this or that man, one for loſing a Battel, another a City by their ill Conduct; we ſpeak more like Chriſtians, when we ſay it comes from the will of God, which thus puniſhes us for our ſins, or for ſome other reaſon we cannot comprehend.

You may tell me, If all the ills we have come from God, we do ill to oppoſe our ſelves, if we be ſick, we ought not to go to a Phyſician, or, are our Towns beſieg'd, we ought to ſurrender them, leaving all to God. I anſwer with a diſtinction which comes from my good Hermit, that there are two wills in God, one, which he call'd *voluntas ſigni*, the other *beneplaciti*: wee know by his Commandements and Lawes what his declar'd will is, which

which he expects should be observ'd in every part without resistance; but wee know not what he intends by his *Beneplaciti* respecting things out of the Commandements and Lawes, which we may oppose till we know; for Example, one of our Towns is besieged, we know not whether it be Gods will, we lose, or defend it with all our endeavour: In this doubt we may do all we can to defend it, if after all we be forc'd to deliver it into the hands of the Enemy, then we may say, 'twas Gods will to have it so; which we resisted, because we knew it not. Let us wade no farther in this discourse, requiring a greater Stock of Learning then mine, having said too much already for a Souldier; let's come again to our General, and see how he may be happy.

I say then, he that cannot gain this perfection by study or labour, as others, but must acquire it by living well, and ordering his designes to the Glory of God; if he live well, Heaven will not punish him with ill successe for his sins, but assist all his great designs that are good, so that he shall be successfull and happy.

You may tell me, that great Commanders who have had just and good Intentions, have yet been observ'd to have been unfortunate,

fortunate, when others of a contrary nature and designs have been but too successfull; 'tis here where we must speak with weight and measure; Men see not all that God sees, nor observes the wayes of his working. If he does now and then give good success to ill men, and seems to punish the good, we must not therefore presently accuse him of Injustice, we ought to believe he has reason for what he does, though we cannot Comprehend it. Besides, if good success follows the ill, as well as the good, 'tis better expecting it living well, then otherwise. If he be unfortunate, he has yet this Comfort, not to have his Conscience troubled with guilt, so that he may expect with reason a more triumphant Crown, as having got the noblest Victory here, which was over himself; when the other for the little good fortune he had here, shall be miserable to all Eternity. You have heard Sir, a discourse of Souldiers, and Warr, which in its brevity conteins much, though it be but a part of what they make large Volumes.

Let us now go to Rest, if you please, the hour comming on, to morrow I promise you news of your *Vallinda*, take it on my word, therefore cast all apprehensions that may disquiet you aside. *Dorilas* in this manner striv'd

to

to divert *Sisaras*, to sweeten the apprehension and impatience that tormented him; but after all these diversions the vizard must be put off, and poor *Vallinda*'s death discover'd, which the rest of the Messengers that were return'd had now brought news of. Let us leave this, and see what is the event in the 5th. Book, which follows.

Finis Libri quarti.

Speculum Juventutis.

BOOK V.

Treating of ſuch Maxims and Rules as Nobles and Gentlemen ought to obſerve, to live well in their Families.

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1. IT Is a great ſimplicity to depend on Dreaems, greater to give faith, and derive certain conſequences from them, yet experience ſhews us, that they are oftentimes the forerunners of diſaſters that happen to us.

2. That

2. That which ſtartled *Siſeras* might be one of theſe; if you will not rather believe it came from ſo great an apprehenſion, he dream'd he ſaw *Vallinda* full of wounds, and cover'd with blood, who reproach't in a furious manner his Infidelity, ſeeming as though ſhe would take him by the Throat, in which encounter he could neither defend himſelf, ſpeak, nor ſtir, ſo much horrour he had to behold this ſpectacle, and ſo much troubled him when he roſe, that he remembers, that dreaming in the Forreſt that ſhe was ſtoln away, ſhe appeared to him after the ſame manner, he could not but draw ill conſequences from this, which made him get up early, going to *Palamis*, as one he thought ſooneſt ſtirring, but he was deceiv'd in this opinion, finding him in a deep ſleep, he was a long while in doubt whether he ſhould wake him or no, at laſt he does; *Palamis* wonders to ſee him ſo early up, and asks the cauſe.

Sir, ſayes he, you need not much admire if I am troubled, hearing no news of this Maid, I wonder the men that were ſent are not yet return'd, I have dream't this night ſhe was dead, at leaſt ſhe preſented her ſelf ſo to my imagination in a ſtrange faſhion. Is there no means to deliver me from this horrid apprehenſion I am in? Sir, ſayes *Palamis*, I have

have no better opinion of it than your ſelf. The Forreſt where you left her is dangerous enough, both for Thieves and wilde Beaſts, which frequent it much; nevertheleſs I would adviſe you to live in hope, till our Meſſengers are return'd. This was the firſt induction and preparation to ſeaſon the mind of *Siferas*, ere they diſcover'd to him the death of *Vallinda*; *Dorilas* and his Company hearing that he was riſen, came preſently to him, to be witneſs of his reſentment, when *Palamis* ſhould make the firſt diſcovery, which he began after this manner.

3. If men hop't not for a better life than this they enjoy here, I would ſay that their condition were worſe than that of Beaſts, and that God had made them without ſatisfaction, whereas Beaſts have all they deſire. To what purpoſe is this reaſonable ſoul, that elevates us above all Elementary Creatures? Where are the Marks of its Nobility, Rights, and Priviledges? Certainly I ſee nothing but poverty, miſery, and affliction. Beaſts are ſenſible of nothing but ſenſible objects, and if ſome are diſagreeable, they are ſo few, and for ſo little time, as they may be accounted none; they have no knowledge of what's paſt, leſs of what's to come, feeling nothing but the preſent. But men feel the objects that are

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ſenſible, ſenſitive, and reaſonable, and the number of thoſe diſpleaſing are ſo many, that for one good we have a hundred ill, not only feeling the preſent ill, but what is likewiſe paſt, and to come, in ſuch a manner, that the apprehenſion of a coming evil, is oftentimes more terrible than the ill it ſelf. Let's draw from hence a ſure conſequence, that if our ſouls ought to have abodes ſutable to their dignity, they are not to be found here, they muſt ſeek it in the next world; here they have afflictions and miſeries, there joy and conſolation; 'tis a Decree, that we are to paſs the pilgrimage of this life through tribulations, no man being exempt: If we find any body breathe a while at their eaſe, and have every thing to his deſire, 'tis ſign a Tempeſt is preparing, which will not be long a coming. You will tell me, that ſome perſons are ſeen in a perpetual calm of contentment; where are they to be ſeen? I never ſaw them: 'Tis very true, that certain perſons are in ſuch a condition, that they may live content, having abundance of wealth, honours, and health, and all one can well deſire. But yet look nearer them, and you will ſee ſomething that grieves or torments them; you ſhall find theſe perſons vex without cauſe, and have no greater pleaſure, than to make a Civil War

with themſelves; their minds are ſo choice and dainty, that the leaſt thing troubles them; they will grow ſad with what would make another laugh; they feel to the quick what anothers skin would not be ſenſible of. Nor is there any reaſon why they ſhould live content, afflictions being the wages of original ſin, they ought to have their part, all that is in this world has not power to give them a diſpenſation. Truly when I conſider the fruits that proceed from affliction, I ſay, we ought rather to deſire, than to be freed from them; there is nothing that brings us to reaſon and underſtanding like it; nothing makes us underſtand our ſelves ſo well: Have you never ſeen inſolent perſons vapour in the midſt of proſperity? Did you never ſee them haughty, arrogant, and inſupportable? 'Twas want of affliction that they underſtood not themſelves; as ſoon as affliction has viſited them, you ſhall ſee them ſupple, gentle, and courteous, and in a word, quite chang'd from what they were. But the greateſt good that can happen to us after we have paſs'd this Touch-ſtone, is the deſpiſing of this World, and all the beauty and vanity of it; there is nothing more neceſſary than this neglect; if we will alwayes cheriſh and love the Creatures, we would never leave them, or ever diſpoſe

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our ſelves for that paſſage that goes from this life into another. Let us then take a good reſolution, and ſupport couragiouſly all that can happen, coming from the hand of a Father that knows beſt what is moſt neceſſary for us. I have inſtanc'd this upon the Subject that *Siſeras* has given me: He is troubled about a Dream he has had, from whence he does ſtrongly imagine his Miſtriſs is dead; the apprehenſion he has of an Ill he is not certain of, puts him in a grievous perplexity: What could he do if twere ſo indeed? but only have patience.

When *Palamis* had ſaid this, *Siſeras* countenance began to change colour; he had hitherto been ballanc'd betwixt hope and fear, theſe two paſſions alternatively governing his mind, but now that of fear had prevail'd: He now believes all this Diſcourſe addreſs'd to him, as being a preparation for ſome ill news. Ha! ſayes he, I now ſee well you would tell me the death of *Vallinda*; we are not yet well aſſur'd, ſayes *Doritas*, but if it ſhould be ſo, you muſt not deſpair: For Heavens ſake, ſayes he, hold me no longer in doubt; tell me, is ſhe dead? There is too great appearance of it, according to the report we have, ſayes *Dorilas*: But where is ſhe? ſayes *Siſeras*, and how dead? We do not well know

the manner, anſwer'd *Dorilas*; It may be ſhe died with fear, finding her ſelf alone in the Forreſt. At theſe words he became aſtoniſhed, as a criminal condemn'd perſon when he hears his ſentence, he changes colour, looks up to Heaven, beating the ground with his foot. But unwilling to diſcover further the agitations of his mind, he went into a Chamber, where they gave his firſt reſentments time to exhale; who can expreſs the teſtimonies of grief he produc'd in this Chamber.

4. What faces, poſtures, and extravagancies eſcap't his reaſon, a Mother that had heard the death of her only Son ſlain in the Wars, could not do more. He accuſes his Misfortune, his Parents Cruelty, his own fear of diſpleaſing them; he accuſes *Vallinda* that perſwaded him to ſtay by that Fountain; that ſhe took no better heed to his leaving the Fountain when he ſlept; he accuſes his own drowſineſs, and want of care in ſearching her no better when he wak'd; his too long ſtay in *Dorilas* his Houſe. In ſhort, he is like a man that in danger of drowning catches hold of every thing comes next his fancy, but nothing ſtops the current of his paſſion, that at laſt brings him to ſighs and exclamations; Ah moſt miſerable that I am, to have the beſt of my

my years expos'd to ſo many miſeries, and to ſuch ſenſible diſaſters as I now feel! Muſt I meet with misfortune in all my enterpriſes, and ſee all my deſigns croſt? Muſt I ſurvive her that I lov'd more than my ſelf, whoſe life I would have willingly purchas'd with my own? What Crime has ſhe committed of which I am not guilty, and cauſe it ſelf? Why ſhould ſhe alone bear the puniſhment of our fault, ſince ſhe was leaſt guilty? But what ſort of death is it that hath happened to her? I cannot perſwade my ſelf that men kill'd her, their hearts muſt be more than barbarous to think of ſuch an act. Ah *Vallinda*! What wrong have I done you? I have drawn you from your Countrey to lead you to death, under the pretext of Marriage. Can I live, bearing ſuch an Infamy on my Brow? How can I appear before my Parents? But good God what will *Algerot* ſay? What judgement will he make of me? He will believe I ſtole his Daughter away to diſhonour her, and after I had deceived, murdered her; I were better die, than to be expoſed to ſo much Infamy? Oh Mother! you were too blame to look ſo narrowly after my actions; to contradict and oppoſe me in a deſign my heart was ſo much ſet upon; you ought rather to have given way to my paſſion, and aſ-

ſi ted it; ſince the deſtinies had ordain'd *Vallinda* for my Wife, you ought not to have oppos'd their decrees. Alas! what great evils we do, thinking to do well? Had it not been better I had married *Vallinda* with your conſent, than now to be ſuſpected for making her away? But is it not poſſible to know how ſhe came by her death? Cannot I have yet the contentment to revenge it? ſaying theſe words, he was running out like one frantick; *Dorilas* ſeeing him in theſe terms, ſuddenly ſtayes him, fearing he would be troubleſome, but he was deceived; *Siſeras* cordially embraces him, and prayes him not to abandon or forſake him in this diſtreſs, that ſo much diſorders him, to know what to reſolve. *Palamis* ſeeing him in this ſtate, and now believing he was come to himſelf, thought to make him an Oration, beginning to preach patience to him, but he anſwers ſo coldly, that 'tis eaſie to give, but difficult to take, making him thereby underſtand, that 'twas not yet time to preach to him He deſires to ſpeak with the Meſſengers that went; they are brought before him; he puts Interrogatories to them concerning the manner of her death: Sir, ſayes one of them, after we had received your Inſtructions, we went from hence, and have paſs'd through all the Villages

ges of the Neighbourhood, without learning any news of the Damſel that you deſcrib'd to us; after we had paſs'd the Villages, to omit nothing of our duty, we paſs'd quite through, and ſearch'd the Forreſt, without learning any thing; at laſt when we leaſt thought of it, we met ſome Shepheards who told us, that if we would go a little further, we ſhould find a horrible ſpectacle.

5. At theſe words *Siſara*'s heart began to fail him, he had not patience to expect the reſt, this word horrour begot in him ſo ſenſible a grief, that he not having patience, would not hear the reſt; ſo powerfull love is in raiſing ſtorms in a generous heart, as was that of *Siſeras*, I do not wonder at it, as having ſhaken heads better fortified than his. Courage Sir, ſayes *Palamis*, hitherto we have given place to your reſentment; expecting when your grief would evaporate, and your heart eas'd, come now to your ſelf, and conſider what you are; you commit actions unworthy a man of your quality; you will be aſhamed of your puſillanimity, when your judgement ſhall be ſetled on its right baſis. I will not deny, but you have had too much cauſe to afflict your ſelf for this accident that's now hapned to you. If I ſet aſide the love you have for this Damſel, which makes the

greateſt part, there are other Conſiderations that may well ſhare in your diſcontent, how to appear before your Parents; with what countenance to behold *Algerot*, whoſe reſentment you have juſt cauſe to fear: All theſe together are enough to ſhake a ſtronger reſolution and conſtancy than yours. But notwithſtanding all theſe accidents, you muſt keep your foot firm, like the Palm, that keeps his root, though ſhaken with fierce winds: You think to have now received ſo great a Misfortune, that a greater could not be; remove this opinion, it might have been worſe. If you had married this Woman, ſhe might have died in your preſence, or been kill'd with Child, or when you had Children by her, which you might have ſeen die before you, as likewiſe loſe your Parents and means by ſome accident, and reduc'd to an Hoſpital, afflicted with ſickneſs, and cover'd with Ulcers and Corruption, abandon'd and deſpiſed; you might full of innocency fall into the hands of a corrupt Judge, that might condemn you to an ignominious death, preceded by torments. All theſe have hapned to perſons as conſiderable as your ſelf, if not better. If you were reduced to this point, muſt you abandon your ſelf to deſpair, and rebell againſt the will of God? Would you irritate him more

more, inſtead of appeaſing him? You ſhould rather thank him that he uſes you no worſe, and believe he does all for the beſt; when you ſhall come to your ſelf, you'l ſee in this particular you have more cauſe of joy than grief, if this Maid died reconcil'd to Heaven, as we hope ſhe did, ſhe has freed you from many troubles and traverſes, which you could not have ſcap'd in marrying her.

While *Palamis* gently reaſon'd with *Siſaras*, and ſtriv'd to bring him to reaſon, *Dorilas* informs himſelf of the particulars of her death, he doubted whether the Damſell they found were ſhe they were ſent to enquire after, enquiring of the Meſſengers more ſtrictly, one of them told him, we were upon the point to have told *Siſaras* what we had ſeen, when he would not have patience to hear us, we found a Woman whoſe face was devoured and eaten, her other parts were not much disfigured, we had the confidence to to take off her Juppe, which we have brought, If you will ſhew it him, he will be then aſſur'd whether it be ſhe he is concern'd for, or no, but I think it not fit to ſhew it him; *Dorilas* takes the cawl from them conſidering whether he ought to ſhew it him or no, and concludes in the negative, for fear of ſtirring a grief that began to be a little Calm, but

while

while he is taking this resolution, *Sisaras* is taking another, he has the same doubt that *Dorilas* had, he would not believe *Vallinda* dead, till he had better assurance of it, he will yet Confer with the Messengers; when they saw him in this Humor, *Dorilas* told him they had brought a Coat, by which he might put himself out of doubt; he asks for it, being brought to him 'twas found to be that *Vallinda* wore, without all doubt. Now does he afflict himself again more then before, but in the end some Expedient must be found; when sence has rul'd a-while, reason must command at last. To which *Palamis* does again exhort him; he withdraws himself to compose his thoughts, in the mean time *Dorilas* and his Companions prepare for *Caraſta*, 'tis two dayes since they came to *Tinoe*, where they found more business then they expected, every one has his particular concern, and must therefore return.

6. But what shall they do with *Sisaras*, shall they all abandon him in his affliction? *Dorilas* knew well his Father, and all his relations, the greatness of his House, and Interest; he knew well there could be nothing lost in obliging a person of his quality, besides the transgressing the Common Laws of hospitality, and the Civil Laws of humanity and Christianity; these Considerations

Conſiderations all together made *Dorilas* reſolve to keep him with him till he could think of ſome better Expedient for him.

This reſolved, *Dorilas* propoſes it to him, prayes, and counſells him withall to make his Houſe his retrait, offering him his ſervice, and what elſe was in his power to uſe as his own, and all this ſo frankly and cordially uttered, as *Siſaras* was aſham'd to ſee himſelf ſo generouſly obliged by one that was ſo much a ſtranger to him. Let us make haſt from *Tinoe*, and return to *Carraſta*, *Siſaras* having been now two dayes there meditating on his diſaſter, and what he ought to do, *Damocles* invited him to dinner, with the reſt of the Company that had been at *Tinoe*. After dinner *Triphon* obſerving his Countenance, ask'd him, when he would lay down that ſadneſs ſo eaſily read by every one in his face, asking him withall what courſe he reſolv'd on, aſſuring him his ſervice and aſſiſtance in any thing for his good.

7. To which he anſwers in few words, he could not take a better reſolution then to put himſelf into a Cloiſter, being the beſt Expedient he could think of, and a way to free himſelf of a great many Incumbrances, which he could not here avoid; ſince I came hither it has been my only meditation. I have conſulted

ſulted with my ſelf, turn'd it on all ſides, repreſenting the difficulties I ſhall have in a Religious life, comparing it with thoſe I ſhall finde in the World, which will be much greater, I ſhall not in this deſpiſe your advice, and will oblige me much by your aſſiſtance; As he was ſaying this, they look'd one upon another who ſhould ſpeak firſt; this affair ſeeming to concern *Palamis* more then the reſt, which made him begin to reaſon with *Siferas* after this manner.

8. 'Tis not a ſmall matter the choice of our Vocation: If all of us are obliged to look well to what we undertake, this chiefly required in this, many are ſaved by well, and more loſt by ill undertaking, it proceeding from want of Examination. What motive have you to Cloiſter your ſelf? What end do you propoſe? You ought to have no other then the love of God, and his Glory, and not your own Content. You would not quit the World, but for fear of the Inconveniences you apprehend in it; Thoſe that are guided by ſuch motives ſucceed not well, but moſt commonly break the Vows of their Orders, to go whether they are not called, of which we have but too many Examples. You may tell me, that this great father of the Family has many ways to draw his Children to him. 'Tis true, he takes

takes from them oftentimes Temporal bleſſings, to make them ſeek after Celeſtial; but many things & ways are to be conſidered, before we come thither. He that deſpairs of ſetling his Content in the World, knows from thence that he ought to ſeek it elſewhere, he ought to know that true Contentment conſiſts in the ſight and love of God, which found, he muſt enquire into the means of obtaining this Contentment, and in this inquiry he ought to leave nothing unexamined, leſt he take the left way in ſtead of the right.

Proceeding after this manner, 'tis very true the diſguſt of the World gives us a ſtomack to more ſolid ſuſtenance then that can give us; but all this is not to be done in two dayes, one cannot examine all this in ſo ſhort a time; I do not adviſe you to deſpiſe this Inſpiration, if it came to you in another ſeaſon; but at preſent I believe it proceeds from ſelf-love, deſpite, and fear, and therefore you ought not to fix on it. If you ask my Judgement in your vocation, and what kind of life you ought to follow, I would tell you, you ought rather to have reſpect to that of Marriage, then Orders. Your Spirit is not proper to ſubmit it ſelf to the diſcipline of a Cloiſter. Deſpiſe not the Counſel I give you, you will be that way no whit out of the Road of Salvation.

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The Grace of God deſcends more plentifully on a holy Marriage, then on a Religious Life ill choſen, and worſe ordered.

Aquilan has counſell'd you concerning the Court life, *Dorilas* that of the Warr, both of them having given you good inſtructions touching both; but now the face of affairs is changed, being freed of that heavy burden they would have eaſed you of, in throwing you into theſe Imployments, which are accuſtomed to kill, at leaſt abate the ardour of that paſſion that tormented you. Think no more of their Counſell, leave the Court and the Warr, take a Wife, and ſhe will hinder you from falling into thoſe misfortunes, which may be greater then any you have yet fallen into; hearken to what I will tell you on this ſubject, expecting you ſhould be as much obliged to me for the advice I will give you, as you were either to *Aquilan* or *Dorilas* for theirs.

9. My intention is not to tell you the Choice you ought to make, I have not knowledge of that Sex to adviſe you, take heed only of a falſe head, full of ſpice and vinegar, ſhee'l make you die a languiſhing death, you'l never have patience to endure her; Take heed of a proud, imperious, arrogant Woman, ſhe'll make you her Slave, and glory in it,

it, though indeed to her own ſhame; of one too ſly and cunning, on whom you muſt be troubled to have a perpetual guard; beware likewiſe of one too groſſe, ſtupid, and heavy, that does or knows neither good nor ill, ſhe's neither good at home, or abroad, in City, or Countrey, your Family will be in perpetual diſorder, you muſt diſcharge both the duties of Husband and Wife; Take heed of Women of a preſumptuous underſtanding, that think themſelves able to be Preſidents of Councels, and give Law to the Judges, who ſcoff and mock at all, thinking nothing good but what comes from their own inventions, or ſympathizes with their humor; you'l have every hour leſſons, or corrections, you'l be thought but a heavy groſs fellow in their opinion, and what's moſt worthy Compaſſion, they glory in your being held for an Aſs, or a Fop, ſhee'l believe his Wit never ſhines, with more eminency and advantage to her, then when it dazles yours.

Keep your ſelf from a talkative, peeviſh, grumbling Woman, ſhe l be alwayes ſcolding with one or other, her peace conſiſting in the diſquiet of others; and wanting that entertainment, will quarrell with her ſelf: Above all, have a care of one impudent, frontleſs, and audacious, you l never have eyes enough

nough to watch her actions. Beware of a nice delicious Poppet, you will never have Servants nor Foot-men enough to wait on her, you'll never have delicacies enough to entertain her. Take heed of those busie-bodies that are continually disordering their neighbours Families, who will suffer none to go before, or equal them, that will be never quiet till they have got uppermost, who disparage all to give themselves esteem, they will torment you perpetually with their envy and quarrels, making you guilty of perpetual scandal, forgetting their own affairs, to perplex themselves with others business. I have given many guards Sir, and yet I fear all too little to preserve you from being deceived, which proceeds from Womens cunning in hiding their imperfections.

You will believe I fear at last, that I am of their Opinion, 'that believe 'tis impossible to find any good; Heaven defend I should be so much strayed from reason, or melancholly to such a degree of Madness. I believe, that if some are found subject to these imperfections, there are more that are exempt; and if I were press'd to deliver my sense, whether I had seen more virtuous Men, or Women, I should be at a stand to give my Opinion. Yes, Sir, you shall find those that

that are devout, humble, ſweet, gentle, modeſt, reſpectfull, fearfull, obedient, vigilant, carefull, diſcreet, provident and painfull, that idolize their Husbands without offending them, that bear with their infirmities, and comfort them, who overſee the Family, and preſerve it in peace and tranquillity, having none of thoſe faults we lately mentioned, get one of this number, and you need not doubt to paſs your life in great tranquillity.

You may tell me, all that I have ſaid has only reſpect to Vertue, being all laudable qualities, but makes not the Coach move. 'Tis true, with Vertue money muſt be had; but 'tis likewiſe neceſſary, that every one examine himſelf what preſſes him moſt. If you are not preſt with debts, or troubleſom ſutes; eſteem Vertue above money; a vertuous Maid is rich enough to deſerve a rich husband; if you are preſs'd by neceſſity, ſeek money, poverty is inſupportable. In men of your rank, thoſe that are in that ſtate had rather have much money, and little Vertue, then much Vertue, and little money. Money in theſe times holds the place of Virtue, coveſing many defects, which without it would be inſupportable; but what muſt we then do to get money? we muſt have recourſe to

the Bankers, and ſo conſequently to a mean Marriage, as being the ſhorteſt way.

You'll tell me, a mean Marriage will ſhut the Colledge gates againſt your Children, if you have any to provide for, otherwiſe you ſhall not feel that want; but you may tell me, their Children may. I cannot believe you ſo ſimple as to take thought how the World ſhall be Govern'd 100. years after your death; but if they ſhould find themſelves in neceſſity, they may take the Courſe that you have done to repair their Fortunes.

But I have too farr wandred in this point, let's paſs on quickly; Speaking of women, I have got their vice too, that is to ſay, I have been too long on theſe little Stories; lets now to greater.

10. Suppoſe then you have made choice of a wiſe and diſcreet Woman, and rich as your affairs requir'd, Order and govern your Family as every body may ſee you have the fear of God. There is nothing edifies more then the life of a great Lord; when he does well, all his domeſticks imitate him, as when he does Contrary, he ſhews them the way to do the ſame; they will never believe they do ill, while they do no worſe then he. Nay I may ſay more, that ſome ſervants force their Inclinations to mold them after their Maſters,

Maſters, when they have a deſign to obtain any thing that cannot bee got without their aſſiſtance, to obtain whoſe favour, they muſt render themſelves conformable to his liſe, and complaiſant to his humor, wherefore they ſtrive to reſemble him, whether it be in Vice, or Vertue. You may perceive by what I have ſaid, how much men of your rank are obliged to live more virtuouſly then private perſons, becauſe of the ill Example they otherwiſe give. You ought alſo to have reſpect to thoſe that depend upon you, and do your buſineſs, whether at home or abroad, and order it ſo, that every body may praiſe your Vertue, none complain of your Vice.

The firſt perſon you ought to eſteem and reſpect, is your wife, though her Vertue were but indifferent, and her portion little, uſe her not like a ſervant, being fleſh of your fleſh, and bone of your bone, half of your ſelf, ſo that you cannot do her wrong without reſenting half the injury. I would not have you adore her, or make her your Miſtris, I would have you uſe her as the deareſt Companion you have in the World.

If you find her vitious, and full of Imperfections, take care, and remedy it in the beginning; 'twill then be more eaſie for you

to do it, then when ill habits have taken root; If ſhe have never ſo little love or ſhame, you will bring her to your deſire, and make her ſo all her life. Make your ſelf abſolute, though you yield ſometimes to the tenderneſs of their Sex, yet keep your Soveraigntie by love or fear.

I would not have you conceal all your affairs from your Wife, nor communicate all to her, keep ſome reſerves, if you tell her all, and ſhe diſcover it, you have more cauſe to blame your ſelf then her, knowing in the nature of Women hard 'tis for them to conceal what they are forbid to reveal, nevertheleſs ſome are found that keep a ſecret more ſtrictly then moſt men.

Let your Wife have the government of your Family and all the little dependances thereon, that ſhe have care of the Children and more eſpecially of your daughters; that the Houſhold ſervants and Houſwifery be under her rule, being more proper for her then the man, who is born for higher imployments; when the Husband takes care of the affairs of his Wife within doors, and the Wife concerns her ſelf for her Husbands buſineſs abroad, all is out of Order, and ſhews ridiculous. The ableſt Woman in matters of State and great concerns is weak enough,

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as 'tis a ſhame for a man in their little Houſwifries to be too knowing.

When I condemn the Wifes medling in matters of great Concern, I do not mean ſhe ſhould be totally ignorant of them: If the Husband die, ſhe having no knowledge of his Concerns, ſhe muſt be forc'd to paſſe through other hands, many times to the great prejudice of the Family; Communicate therefore to her your affairs of Common Intereſt, not for that reaſon only, but that it may likewiſe increaſe the mutual Love and Confidence betwixt you, when ſhe finds that ſhe is a partner of your Minde as well as Body, it will likewiſe be matter of Imployment to her thoughts, which elſe perhaps may be worſe buſied.

Let her not frequent the Company of ill Women, or thoſe that are reputed ſuch, whoſe Company and Converſation tends to nothing but corruption and diſhonor; a Woman is more capable of receiving prejudice by one of her own Sex, then by a man, they'll uſe that freedom one with another of diſcovering their thoughts, which fear and ſhame will make them conceal from men; more are loſt this way, then by any other.

If you have a Wife given to Piety and Devotion, let her alone, ſhe's an Angel before

God, who will obtain more good for you by her prayers, then you can with all your Indoſtry, ſhe may turn the revenging hand of God aſide, which would elſe fall on your head for your ſins.

When I tell you, you ſhould let her alone, I do not mean thereby you ſhould ſuffer abuſe; ſome Ladyes are ſo inclin'd to Devotion, that they would ſtay at Church all day long, never comming (but unwillingly) home. The Care of their Family is a Croſs ſo heavy they cannot bear it, who can approve that, truly I praiſe devotion as a mark of Predeſtination, and a powerfull means to keep us in grace; but withall, what concerns our vocation muſt be look'd after. To be wholly taken up with Contemplation in an Active life, is an abuſe as great, as to be active in a Contemplative. The perfection of a Lady that has a great Family, conſiſts not in being all day upon her knees, but in dividing her time ſo well, as to ſet apart a proportion for prayers, and the reſt to the affairs of her Family.

After ſhe has dedicated the beſt part to God, let her give the reſt to the World, eſpecially that which concerns her houſe, regarding chiefly what ſhe is moſt obliged to, as to aſſiſt the poor, & ſick, pay the poor Labourers,

bourers, and ſuch things. If ſhe goes to pray God to deliver her from theſe Cares, ſhee does like the Prieſt that quitted his Breviary, to ſay his Oraiſons, ſhe quits what ſhe's obliged to, and does that without obligation.

Do not wrong your Wife, or rather God, by unlawfull Loves, eſpecially in your Houſe, as ſoon as you can be rid of them, they have been the Cauſe of great deſolations, and tragick accidents, there's nothing impoſſible to a Woman poſſeſs'd with the Spirit of Jealouſie. I would not have you too much adhere to the counſel of your Wife, nor have you too much deſpiſe it, eſpecially if ſhe be diſcreet.

If you will have her ſupport your Infirmities, bear with hers, eſpecially when ſhe is afflicted with ſickneſs, 'tis not then you muſt neglect or abandon her, if the Law of God did not oblige you to it, that of Nature, and the duty of a Husband would; never divulge her imperfections, but ſhew alwayes the beſt ſide outward, you cannot blame her without prejudice to your ſelf; If ſhe deſerves reprehenſion, do it modeſtly, and never openly; none but Mad-men, and Fools, lift their hands againſt thoſe they ought to cheriſh, and hold ſo dear. If ſhe be incorrigible, mend what you can without noiſe, for the reſt you

muſt apply your ſelf to patience, and believe her given you as a means to obtain Heaven.

11. And after your Wife I put your Children, as thoſe ought to have the ſecond place in your Care and Love, as by being born again in them, make them therefore then ſuch as you would be, and begin this work as ſoon as they are capable of reaſon.

Appear not too fond of them, if you do not intend they ſhould neglect you, govern them with ſeverity and ſweetneſs, but let the ſcales of auſterity be the heavieſt, pardon no fault, ordering the puniſhment according to the offence; be exact and ſevere more towards your Daughters than Sons, being the choicer fruit to preſerve, they can make no little faults, and therefore a more carefull eye is to be had over them, then on your Sons.

Be not blind in your Childrens Concerns, if you will permit them to be Libertines, ſmile not at ſmall faults, which will grow greater with them, a little match lights a great fire; it will be eaſier to bend the willow while 'tis green, then when 'tis with age grown dryer. There is nothing impoſſible to Youth, the moſt ſtubborn untoward ſpirits may with Care and Induſtry be order'd

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and reduc'd, Serpents are made milde, and Lions tame, why ſhould a reaſonable Creature be leſs capable of Inſtruction then a Beaſt?

If they be naturally gentle, and tractable, uſe them not like Libertines, and Mutineers, and Stubborn Children, but truſt not ſo much to their good nature, as to neglect their Education and breeding; good Natures ſooner turn to ill, then ill to good.

'Tis a Queſtion put, which is likelieſt to arive at great Virtue, good Nature, or good Inſtruction? the Queſtion is doubtfull, there being reaſons and arguments enough on both ſides, Good Nature without Inſtruction or Education has produc'd many brave men; Ill natures being well Cultivated and well Inſtituted has done no leſs; but the number that Inſtruction only has made is farre the greater; whence we may conclude, that 'tis better depending on Inſtruction, then ſimple Nature. If you let good land lye without Manuring, 'twill at laſt bear nothing and become ill. If you husband carefully ill ground, it will produce alwayes better and better, and become at laſt good; For which Cauſe I adviſe you to provide your Children of a Governour as ſoon as they are capable of Inſtruction; there is nothing you ought more

more to Conſider then this particular, you cannot have a more neceſſary perſon in your houſe, but a good choice is to be made; and your Care in this ought to be the greater, being to truſt him with what you hold moſt dear and pretious.

I cannot approve the fancy of ſome that are pleas'd to have brave followers and attendants, ſparing nothing to obtain them. But if you ſpeak of an honeſt man to Govern their Children, 'tis then they play the good Husbands, and ſpare their money, purchaſing for ſome miſerable ſtipend ſome miſerable perſon that knows not where to lay his head, and whereas he ought to precede all the reſt, he takes it for an honor to follow them, and quarters moſt commonly with the Grooms; forget not your ſelf in this particular, you have nothing ſo dear as your Children; buſineſs, or Horſes deſerve not a man equal to him to whom you commit their Care to. Make therefore ſuch a Choice, as may teſtifie you deſire to leave them a ſtock of Vertue and good Nutriture to ſet up withall in the World, get an Accompliſhed Perſon, ſpare nothing to obtain him, he will do you more honor then all your other ſervants, and ſuch ſervice as can never be rewarded.

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He muſt be an honeſt man, and of good reputation, that he may Inſtruct as well by good Example, as good diſcourſe. Action in this particular is more powerfull then words; Children when they are little, draw with their Milk the good or ill Inclinations of their Nurſes; when they are greater, the good or ill Manners of their Governors.

When you have got ſuch a one as I deſcribe, make much of him, give him authority if you will have your Children fear him; do not ſubject him to the controll of any, no not to your Wife, who will never abide to ſee her Child in pain, or diſpleaſure. When you once give him over to be examined, or cenſured by your Domeſticks, were hee as white as ſnow, they'd make him as black as a Coal, oftentimes out of Complaiſance, or for want of not underſtanding his merit; when he is once cry'd down after this manner, farewell his Authority, inſtead of having a man to Command, you ſhall have a man Commanded, and being in this poſture, he cannot render you the ſervice you intended him for.

Having provided your Children of a good Governor, the next Care is to provide for them good Companions, Followers, and Servants, from whom they may draw profit, which

which will fall out, if you take perſons whoſe Vertues are contrary to the Vices they are inclined to: If they are proud, give them humble ſervants; if they be harſh and cruel, give them thoſe that are gentle and obedient. If they be tenacious and covetous, put thoſe about them that are frank and Liberal; if prodigal, let them have thoſe that are covetous about them; if over-gameſom, thoſe that are ſad and melancholly; if bablers and talkers, fit them with ſerious and ſilent; if light, and inconſtant, ſtayed and ſage: 'tis moſt certain, ill habits are diminiſhed by their Contraries, and are augmented by reſemblance in Converſation. Let the Governor conſider with Prudence the nature and inclination of your Children, how in Conſtraint, how in Liberty, 'tis then eaſie to underſtand them, they are not cunning enough to diſſemble their natures. Let him obſerve then, whether they are pleas'd with Arms, Horſes, Hawks, Hounds, Books, Play, or Exerciſe of the body; If Cholerick, moderate, patient or impatient, ſtubborn, frank, humble, proud, ſelf-will'd, opiniatre, flexible, brutiſh or benigne; If they love Command, or are willing to be commanded? If ambitious, or high minded? If they are inclin'd to Labor or Idleneſs? If they are

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deſirous of revenge, or quickly pardon? and ſo of all other paſſions or affections, their ill muſt be encounter'd, and their good aſſiſted, to the accompliſhment of which more or leſs care muſt be taken according to their age and ſtature.

12. When your Children ſhall be of age to go to School, ſend them, unleſs you intend to breed them at home, which I think not impoſſible, provided they be ordered accordingly, it being a queſtion, Whether is moſt Expedient to breed Children, at home, or abroad? It ſeems not convenient for Gentlemen, and mens Sons of Great Quality to be ſent to publique Schools, when they have means and oportunity enough to breed them at home. The reaſon is, publique Schools pretend to teach all that's neceſſary to arive at the knowledge of other Sciences, as Philoſophy, Theology, Phyſick, and the Civil Law; If they did otherwiſe, they would be thought imperfect Schools; from whence it comes to paſs, that they keep them too long at Grammar, and to the *Greek* tongue, ſometimes to the knowledge of the Hebrew Roots and Poeſie, and to *Latin* Rhetorick: and if you will run this courſe, which laſts ordinarily 8. years, you muſt do all this, or not do as others. Now pray tell me, of all theſe what

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ſhall a Gentleman learn that he can make uſe of in his Profeſſion ? What has he to do with *Greek* or *Hebrew* Poeſie, or *Latin* Rhetorick, or all thoſe trifling Entertainments which take up half the 8. years, which is all the time he can have for ſtudy; eight years being paſt he muſt get a Horſeback; what is moſt uſefull, is the *Latin* tongue, which he may learn in the houſe in leſs then 4. years, as perfectly as in the Schools. If the other 4. years were imployed in Poeſie, Rhetorick in his own tongue, Moral Philoſophy, and ſome neceſſary parts of the Mathematicks, 'twere time well ſpent at home, whereas he only learns the *Latine* tongue, which coſts him all the time he had to employ at the Schools.

Truly my Intention is not to blame the Schools, I praiſe them, or rather I do not, becauſe I cannot ſufficiently, eſpecially thoſe Reverend Fathers of the Society; if I ſhould do otherwiſe, I ſhould bely my own conſcience, that obliges me to acknowledge that they are the firſt, and worthieſt Teachers of the World, and that if Vertue, Piety, and Learning were dead, they were to be found in their Colledges; but becauſe one muſt have 22. or 23. year before he can paſs his courſe, it being requiſite a Gentleman ſhould have

have finish'd his at 18; therefore I would have a ſhorter courſe for them, and leave this length of time to thoſe that are not ſo confined.

But if you have a mind your Children follow theſe Schools, let their Governors have a care to live ſoberly with the Maſters, honoring and yielding to them without contradiction, for their government is independant, they muſt have their way. If there be difference in opinion the Children are diſtracted, the Governor would have one thing, theſe Gentlemen another; the leaſt he can do is to let them be Maſters in their own Houſes: I do not underſtand nevertheleſs they ſhould give rules to live in the World, and out of the School, that concerns their Governor, he ought to govern that Province abſolutely, he ought to do what he finds expedient, without making himſelf ſo much a Slave to their humor, he ought to order what he thinks moſt proper for their Inſtruction, taking ſome things, and rejecting others, abridging what he may their long courſe, they ought not to ſtay in their Grammar Claſſes above 4. years, in thoſe of humanity 2; If this time be well husbanded 'tis enough.

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Let the Governor have a care to obſerve to his Children what is taught them from Hiſtory, and Geography, the principals of Mathematicks, and Moral Philoſophy, with the *Latine* tongue, this is all I think neceſſary for them. In Hiſtories, they obſerve the Hazards, Enterpriſes, Conqueſts, Stratagems and Encounters between the great Captains, the Embattelling and joyning of Armies, they ſhall obſerve the Errors of the one and the other. In Geography they ſhall ſee the ſituation of the World, ſhall ſee divers Kingdoms, their Laws, Cuſtoms, and Government. They ſhall ſee in the principals of the Mathematicks, the beginning of a Science that leads to Infinity. They ſhall ſee in the Morals, the excellent Policies and Maxims of State; but I would rather have them obſerve thoſe of theſe times, then thoſe of *Ariſtotle*. When a Gentleman has the knowledge of theſe Sciences, he will not ſtay behind and want employment, they will think him capable of undertaking any thing.

But above all things, let the Governor inſtruct them in Piety, and in the love and fear of God, which are the beſt Impreſſions one can put into the mind of a Youth; Children bred up with theſe Principles ever make a good end, when they do not deſpiſe it. Thoſe that

that are not bred up with this fear, abandon themſelves eaſily to ſenſuality, and the vices of the times, from whence comes ſo many ſad accidents, which I cannot attribute to any other cauſe, but the forſaking of God.

At 19. years they ought to be put into the Academies which teach the Exerciſes of the Body, as riding, fencing, dancing, vaulting; they allow ordinarily 2. years for this courſe: In the mean time the other Exerciſes are not to be forgot, as deſigning, the Lute, drawing of Plains, an entrance into Foreign Tongues, that are taught by heart, reading books of the times, chiefly thoſe that treat of State and Policy. All the time of your Exerciſes and Studies you muſt inſenſibly ſlide into the World, you muſt ſee Companies, and always ſeek the moſt honorable; you muſt accuſtom your ſelf to be Confident, Open, Civil, Courteous, practice in this, is more then all the rules can be given; nothing makes Children wild, ſhame-fac'd, pedants and Haggards, then keeping them alwayes ſhut up, you muſt let them looſe early, but in ſuch a manner, as to have an eye alwayes over them, to tell them when they do well, or ill.

When they come from their Exerciſes give them 2. or 3. years time to Travel, to

ſee Countries, and learn thoſe tongues they had an early beginning of; when they return, they will be perfected in all indowments fit to ſerve their Prince in any employment.

When your Children are arrived to this point, count then that you are come to the height of your expence, and muſt now open your purſe wider then ever; they muſt appear in the beſt Company, not letting them lye hid for want of money; you have had your time, they ought to have theirs, if you are a good Father, and will aſſiſt them to make a Fortune: I do not mean you ſhould give way to an exceſſive expence, ſuch as their fancy might dictate, nor let them be abſolute maſters of their own Conduct, they have now perhaps more need of a Governor then ever; I would only upon all good occaſions and times have them appear as Children of a Noble Family.

13. After your Children, you ought to have regard to your domeſticks, Neighbours and Tenants; for your domeſticks they are of two ſorts;

The firſt qualified, and hold the rank of Gentlemen; the other lower Order are Grooms, and Mercenaries. For the firſt, I approve not the uſing an arrogant Empire over them; they are Free men and Gentlemen, which

which cannot endure but a modeſt and moderate ſervitude; when you go about to treat them like Slaves, or Varlets, you loſe them; if you intend to uſe them ſo, 'tis better not to have them, or at leaſt to take ſuch miſerable ones, as not knowing where to go, muſt be forc'd to endure your Inſolence.

Diſoblige not thoſe too ſenſibly you intend to employ in matters of moment, 'tis not the way to be faithfully and diligently ſerved, they will revenge it upon the firſt occaſion that paſſes their hands; they will believe they are not obliged to be good Servants, ſince you are no good Maſter. Diſcover not the ſecrets of your houſe or heart to a new Servant; if you do not find him of a humor fit to ſerve you, you will repent this diſcovery, and not know upon diſlike how to be rid of him upon ſo eaſie terms as if he knew nothing. Diſcover your ſelf only to one you have long known faithfull and affectionate to your Intereſt, whoſe humor you believe will alwayes comply with yours; when you have found ſuch a one, change him not, there goes a great deal of time to make another; give him no cauſe to eſtrange himſelf from you on any little occaſion, or from any little coldneſs proceeding from ſome new affection; there is nothing ſo ſenſible to an Old Servant, as

to be deſpiſed by bringing in a New One that is but ſuperficially known; though this be very Ordinary in your great Houſes where Novelty is ador'd, yet it happens for the moſt part that no better Expedient can be found, then to call in the Old that was deſpiſed.

Never be ſerv'd with impious and wicked men of no reputation, if you were an Angel, 'twill be believ'd you keep them for no good intent. Get honeſt men, that have honor on their forehead, if you were ill, 'twill be believ'd you have now an Intention to become good. You may tell me, honeſt and good men are too dear, and that you can have the other for nothing; deceive not your ſelf, when you have counted all you'll find them dearer then the good: If they take nothing of you, they will of your Tenants, or of ſome body elſe under your favor and protection, when they have but the permiſſion to do ill unpuniſhed; Are not theſe dear wages, ſince 'tis to the prejudice of your Reputation and Conſcience that they do ſo much ill? Take not rich Servants, they will ſcorn to ſerve, and will free themſelves upon the leaſt occaſion; nor too poor, for 'twill coſt too much to put them in equipage, and ſupport them; on the other ſide, they have ſo much deſire

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to ſpare, that they will not care to do you honor.

Take of thoſe that are not poor, but have a deſire to advance themſelves by diligence, entertain them betwixt fear and hope of advancement, make them know you'll preferr them if they do well, but do it not till they are upon terms of parting with you. If you ſuffer them to get much ere they have ſerv'd you long, they will find ways to quit you, to enjoy what they have already got.

Süffer none to make himſelf abſolute neceſſary about you; let the Gate of your houſe be alwayes honourably open. Expences are neceſſary, but you ought not to be too profuſe; if you give them this footing, they will make themſelves your Maſter.

Be not too prodigal of your Friendſhip, nor too niggardly, ſhew in this point Conſtancy. Never abuſe any you have lov'd, if you will have men make account of your Friendſhip, love thoſe rather you have hated, and be more proud to pardon then to puniſh.

Let your Choler be eaſier extinguiſh'd then inflam'd; if you correct with words, hold you there, and come not to blowes or effects, they are inſupportable to men of a free Condition.

Reprehend their faults, as you would be chid for your own, and uſe them ſo, as in their Condition you would be treated; bee not indulgent to your own Errors, and cruel and inexorable to theirs. Blame not that in them, which you would not have condemn'd in your ſelf, and pardon, as you would be pardon'd. Remember that a good Maſter ought to be in the nature of a Father to his Servants, the good Maſter making the good man. If you command like a Father, you ſhall be ſerved with a loving and filial duty; If you command like a Maſter, you ſhall be ſervilely ſerv'd; If you command like a Tyrant, you'l have a ſlaviſh obedience.

Contain your ſelf when you are advertis'd of your failings, and be not angry when 'tis modeſtly deliver'd; 'tis a great miſchief, when Maſters ſhall hate good old Servants for faithfully performing their duty, and love thoſe that flatter their vices, and ſooth their imperfections, heaping by that means vice upon vice, when the true knowledge of her might keep you from Error.

Truſt not the management of your affairs in the hands of raſh, miſerable needy fellows, who are a plague in a Family, being ſtill deviſing how to feather their neſt with other birds plumes: They will be ſtill provoking your

ſpirit

ſpirit to ſome litigious Contention that they may be ſet a work, making uſe of your authority to advantage themſelves, perſwading you to believe they are excellent Officers, when by any indirect falſe practice they put a ſum of money in your purſe, not letting you ſee the loſs of what honor, conſcience, and friends you come by, it making your Tenants deſperate, never bringing in a Crown to your purſe, that puts not twice as much into their own. Chuſe then an honeſt, faithfull, underſtanding perſon, that will let you loſe nothing which is your right, nor force any thing from your Tenants by undue practices, to your diſhononor.

For your loweſt rank of Servants, you muſt have a more ſevere hand over them, being for the moſt part ſervile ſpirits, that cannot well be kept to their duties, but by keeping a ſevere hand over them. They know not what love is, but underſtand fear, all their obedience moving on the hinges of fear and hope. The more you make much of them, the more they deſpiſe you; roughhew them, and they honor you; if you find any amongſt them of a more gentile diſpoſition, uſe him kindly, love will make him do more then fear.

Obſerve what ſtubborn, ſeditious, quar-

relſom diſpoſitions you have in your Family, and be rid of them as ſoon as you can, if you love peace. If you keep and hearken to them they will fill your ears perpetually with alarums and quarrels; one ſuch perſon ſhall diſquiet your Houſe more then all the reſt of your Family.

Preſerve every one in his rank and duty, not ſuffering the leſs to juſtle the greater, nor they to tread the others under their feet without reaſon. If you will not take the pains to have an eye over all, appoint ſome grave ſober perſon to take the Charge, without any controll of thoſe who ought to obey him, though he ſhould be in the wrong; the meaneſt of your Servants hates to be commanded, but would be all Maſters, as ſoon as they find you'll hearken to Appeals, you'll have enough of them; farewell his power, they are free, and will be ſubject to no commands, but what comes from your own mouth.

14. Pay once a Year all your Servants of all Conditions, and let not their wages riſe to a conſiderable ſum, which will make them audacious and inſolent, when once they beleeve you had rather wink at their fault then pay them their wages.

Abate none their hire you contracted for, there

there being nothing more juſtly got, then what's had by the ſweat of the brows, that injury or oppreſſion will cry for vengeance to heaven, becauſe the ſervant here is not able enough to obtain it: Nor defeat them of it upon pretence of frivolous diſputes, which you would cover with the cloak of Juſtice; which ſmells of the Cheat, and is unworthy of a man of honor.

'Tis a great miſerie to paſs thorough the hands of ſuch Maſters, you ſhall ſee thoſe make uſe of the ſervice of a poor Labourer or other ſervant, 10, 15, 20 years, without giving him any thing but fair words; while he will ſerve at this rate, he is a good, a faithfull, and honeſt fellow; if he will in this time likewiſe ſpend the little he has of his own towards the ſupport of the Family, he ſhall be kindly uſed, and eſteemed a friend of the Families; but mark the return, if he pretend to any recompence, or payment of what's due to him, they'l hate, abandon, and deſpiſe him, not being able to look on him with a good eye, or without a ſecret heart-burning, he muſt retire without recompence, if he means to have peace. If he obſtinately require ſatisfaction, and preſſes the juſtice of his cauſe; Oh how importunate and troubleſom he appears. To be rid of him, they'l put ſome litigious

litigious fellow upon him, that ſhall render his life and actions ſo odious, that every body that looks on him ſhall injure him, every body will be on his Jacket. If lawfull pretences fail, they find other. In a word, they'l order him ſo, that the leaſt of his Crimes ſhall be made greater then Rapes or Sacriledge.

If it be one that has been a Receiver, or kept the Accounts of the Houſe, there will be the ſport, as many Enemies as he has made for the ſervice of his Maſter, will be ſo many perſecutors of his innocence, they will ſearch for them every where to come give their verdicts againſt him. One will accuſe him of violence, another of negligence, a third of connivance, but thoſe that can accuſe him of deceipt, will be moſt welcom, and make him accountable to his Maſter. All that they ſay will paſs for truth, though it be the moſt malitious Impoſture in the world.

When according to theſe reports he ſhall be found culpable, for one Crown upon account he ſhall be charg'd with ten, they will declare him Criminal, and threaten him with Juſtice; ſome perſons muſt be found that under colour of friendſhip may give him apprehenſions: in the end they will order it in ſuch

ſuch ſort, that the poor Servant muſt not only quit his wages, but what he has lent and laid out beſides. If this ſuffices not to appeaſe the Maſter, but that he yet appears to be angry, he muſt give him all he is worth, and is yet forc'd to believe they uſe him very kindly to ſend him to an Hoſpital to bewail his ſins. Such Maſters are to be ſerv'd before one grow rich.

You will tell me in theſe occaſions Juſtice ought to take place; What do you call Juſtice? is it the Aſſembly of your Officers, who are for the moſt part little Wolves that live on ſuch chear, and delight in carnage. Behold a very venerable Senate! a very holy Aſſembly! ſee how Juſtice is preſerv'd! he that is accuſed is either your domeſtick, or tenant, that dare not defend himſelf againſt you; the Teſtimonies are his Enemies, or your Creatures, who will ſpeak evil of a Saint for your profit or pleaſure, the Judge an old miſerable wretch, worm-eaten with wickedneſs, whom you prevail with to Condemn this poor miſerable creature, making both integrity and innocence Criminal. This called but Oppreſſion, though it deſerve a worſe Title.

After your Domeſticks, I'll put thoſe Tradeſmen you deal with, as Merchants, or Artiſans,

Artiſans, that furniſh you either with their goods, or works, do them right: There is nothing brings a Family in more diſreputation then the ill dealing with theſe ſort of people, that cannot hold their peace, but tell it all the World, at which I do not wonder truly. When they truſted their goods or travell without hope of payment, and when inſtead of it they have nothing but fair words and delayes, ſome times not ſo good, reproofs, and menaces, when they make them come an hundred and an hundred times to have an Aſſignment on ſome body worth nothing, and one who muſt be forc'd by ſuit, or on ſome Farmer, who has a private word given not to pay; in a word, when it ſhall coſt them more to get their money then the party is worth, how do you think they can ſpeak well of you? If after you have treated the firſt ill, you uſe the ſecond worſe, when having got Credit with him in paying him an hundred Crowns, run a thouſand more you never intend to ſatisfie, after this manner having many, how do you think to be well ſpoken of or truſted, truly not daring to importune you, much leſs to ſue you, being a perſon of too great Quality, they have no appeal but to Complaints, which they multiply in ſuch manner, as you are cry'd down

like

like falſe money, no body will truſt, or have to do with you, you may run up and down all the Town, and your own neighbourhood, without being able to get Credit for a Teſter in your greateſt neceſſity.

15. I le now ſpeak ſomething of your Tenants, or Copyholders who have dependant rights of you; Live with them like a Noble Lord, they are ſheep under your protection; if inſtead of fleecing you fley them, and keeping, devour them, they will not give you the bleſſings due to a good Paſtor, but rather the curſes they give a devouring Wolf, or ſome more cruel beaſt. If to make your meadow ſquare, as they ſay, or advance your Heritage, you wage Law with your poor neighbour that dares not defend himſelf, if he muſt paſs by your Court of Juſtice, where all injuſtice is executed, if you threaten him for appealing from you, and inſtead of producing good Evidences and Contracts you come with a Cudgell. If inſtead of hearkning to an honeſt man that would ſpeak his mind truly and freely to you, you hearken to Incendiaries, your little Janiſaries, who tell you of beating, murdering, killing, and offer at the ſame time to do what they deviſe, and all to obtain your will, who will ſay that you proceed with reaſon?

If

If you conſult your knaviſh Officers how a rich Villain or Farmer, or how you may have a Mortmain, or Heriot that is not yet due to you, or how to get the daughter of a rich Peaſant whom you have a mind to beſtow on one of your Grooms, in diſcharge of a debt you owe him; If you endeavour to renew old antiquated rights, to draw blood from them, to raiſe ſutes, to obtain coſts, ſetting now upon one, and then on another to get ready monie, who will believe you have any conſcience?

If you appear angry, and brow-beat them, as they ſay, till one brings you hay, another Oats, a third a fat Ox, another a Mutton, and ſuch like Bribes, that you call Kitchin fines, and revenues extraordinary, which ſometimes you make exceed your Ordinary rent, who will believe you have a Soul?

If to ſpare your own Kitchin you viſit your Friends, or rather your Tenants; obliging one to keep your Horſes, another your Doggs, another your Hawks, another your Lacqueys, that ſhall make more waſt then a Company of *Tartars*, who will ſay that you have any honor?

If you threaten your Villages to quarter Souldiers on them, and do it in effect, till they yeeld to unjuſt pretended rights forced on them

them by your Anceſtors againſt all humanity, and good Conſcience, who will ſay you believe in God?

If you adde to your own, the Lands of the Church, or uſurp the rights of Prebendaries, Chappels, Hoſpitals, or Houſes for the ſick; If you put your ſelf into the poſſeſſion of a Cure, Priory, or of a whole Abbey, and to juſtifie your ſelf ſay, *Crucifixus etiam pro nobis*, who will ſay you are a Chriſtian.

To ſay no more, If amongſt all thoſe you have dealt with, there's no one but complains of you, that you have done them wrong, what will become of you, they will look on you like a Wolf? when you have a mind to deal juſtly or civilly with any body, they'l not believe you, but think rather you have ſome deſign on them; they'l believe your Intereſt dearer to you then Parents, Friends, Neighbours, or all the world beſides.

You'll tell me, that I ſpeak as if I would have a Gentleman neglect his rights, to be too indulgent, and neither act nor deal without the good will of his Tenants, or who elſe had to do with him: No Sir, I mean not ſo; for what concerns them, I know for the moſt part they are malicious, and if they had the ſame power over you, as you have over them, they

they would treat you more roughly: I would not have you loſe any thing of your juſt right, nor ſuch ſmall acknowledgements as they willingly preſent, though not your due, but content your ſelf therewith, and exact nothing but what comes willingly, and preſented to you as a good man, and not out of fear you may be ill; Make them not ſacrifice to you, as the antient Pagans did to the Devil, for fear he ſhould do them hurt.

For ſuch as are not your Subjects, order it ſo that you alwayes proceed with reaſon; the beſt receipt I can give you to this purpoſe, is never to make uſe of any in your affairs, but ſuch as have the reputation of honeſt men, following their Counſell, you'l never do hurt to any one.

But above all, you ought to believe there is a God that would not have you live after this manner. If he ſuffers you for a while, apprehend what's coming, take heed of falling into his revenging hands; if he do you the favour to chaſtiſe you in this world, he will ſend you ſo many troubles, ſo many afflictions, ſo much miſery, that to be free of it, you would not only give freely what you have unjuſtly taken from others, but likewiſe what you juſtly poſſeſs.

16. Let's paſs to your Neighbours and Friends.

Friends, for what concerns them; I have ſpok enough of thoſe under your protection, and of an Inferiour condition, I ſpeak now of Gentlemen, your Equals, Inferiors, and Superors; 'Tis theſe that you muſt diſcreetly converſe with, 'tis theſe you muſt not willingly diſoblige, if but for Converſation ſake. With your Equals keep good correſpondence and peace, not breaking it, as they ſay, for an inch of earth; hearken not to buſie-bodies that love troubles, and would put you into a Labyrinth of ſuits: How many great Families have been ruin'd both in body and goods for trifling difficulties? a little ſuit brings on a greater, that a Quarrel, that a Duell, and ſo many other miſeries, that for a Crowns worth of Land, Twenty thouſand has been ſpent. I ſhall not trouble my ſelf here to mention reciprocal viſits, and mutual duties that are to be render'd from one to the other. To ſay no more, do to your neighbour, what you would have him do to you, which comprehends all that can be ſaid on this ſubject.

With your Inferiours, keep your rank in ſuch a manner, as you render not your greatneſs inſupportable; Nothing obliges your little Neighbours to love, ſerve, and honor you, more then ſweetneſs, affability, and courteſie; nor makes them more ſtrangers

to you, then Haughtineſs and Arrogance. When you begin to play the Emperor and Monarch, and neglect them, they leave you to your greatneſs; but youl never make your ſelf powerfull by this way, nor acquire many friends. A Lord may eſteem himſelf puiſſant when he hath many Friends and Nobility at his devotion; as contrarywiſe he cannot pretend to much power that is but little loved. Thoſe that are lov'd and follow'd, are eſteem'd and fear'd, no body will affront them; when the other are deſpis'd and ſcorn'd, the meaneſt Gentlemen daring to oppoſe them.

With thoſe above you, live ſo as to keep them your friends; As the power of a great Lord conſiſts in having the meaner Gentrie at his devotion: ſo the force and eſtabliſhment of a mean Gentleman conſiſts in the tutelage and protection of a great Man, when he has that, they will not willingly diſoblige him, fearing to anger a greater power.

To get, and preſerve ſuch Friends, you muſt be ready to ſerve them on all Occaſions, without inconſtancy or deceit, muſt viſit, honour, and follow them, taking part in their Intereſts, eſteeming them as your Maſter, and what belongs to them, eſpecially thoſe that govern or have any power with them. I

ſhould

ſhould begin again, if I ſhould go about to ſay more, I ſhall adde a word only, which cannot be too often repeated, be not falſe, but juſt and honeſt, and being ſuch you ſhall be always eſteemed; neither great nor ſmall but will be glad of your Friendſhip.

I have given you now, Sir, precepts ſufficient to Order your Family, I promiſe my ſelf you will in good time make uſe of them. This diſcourſe being ended, all the Company divided, every one retiring, *Siſaras* keeping Company with *Dorilas*, who did all he could to drive away his melancholy.

Finis Libri quinti.

Speculum Juventutis:

BOOK VI.

Treating of Quarrels, and Duels; with the Evils and Miſchiefs that uſually attend them.

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Preamble 1. Siſaras *writes to his Parents to begg pardon for his faults* 2. *The anſwer of his Parents gives him little ſatisfaction* 3. He

He expects a better 4. *In the mean time he falls in Love with* Landisa *the Wife of* Dorilas 5. *He receives by his Governor other news from his Parents* 6. *He understands how his peace is made with much trouble* 7. *Great Quarrels about it, but at last ends by Agreement* 8. Sisaras *prepares for his return* 9. *Discourse of this Quarrel* 10. *Digression touching Duells, and their divers Causes* 11. *Other Causes* 12. *An other* 13. *An other* 14. *Inveterate Custom hardly overcome* 15. *Remedies for this Evil, Justice sayes it ought to be punished with severity* 16. *The abuse of this Remedy* 17. *The Gentry say they ought to be permitted the abuse of this remedy, if a little Ill may be permitted under pretence of a greater Good* 18. *You must punish the Challengers se-*

severely, and use the Defendants civilly 19.

1. EXperience let's us see that Time is an Able Physitian, in Curing the most sensible displeasures, which diminish as they wax old; 'tis an Error to hope to Cure them in the beginning, or progress; they must have their course, but when they are come to, and have continued a while at their highest point, they insensibly diminish.

Sisaras shews us an Example of this, he has been a long time sad, pensive, and retir'd, but after three weeks abode at *Caraſta*, you might now see him with another Countenance then he brought thither: the thoughts of *Vallinda* are now almost vanish'd, his trouble now is how to make his peace with his Parents. *Dorilas* seeing him thus chang'd, undertakes him; and asks him what he was resolving on and at the same time advises him to acquaint his Parents with his Condition, and according to their answer he would be able to shape his Course: *Sisaras* was of his Opinion without dispute, the difficulty lay

lay in conſidering to whom to write, and how, and by whom to addreſs the Letter. There was a great fault to be ask'd pardon for, a great Misfortune to give account of, how ſhall this be Communicated by Letter, or by ſome Credible perſon? many Expedients were thought on, *Siſaras* was of opinion, that he ought to carry the news himſelf, or at leaſt advance forwards into his own Country; But *Dorilas* concludes, that it was beſt to ſend a Meſſenger of good underſtanding, that might give account of the buſineſs how it paſs'd, beſides what was to be written, who might give him a particular account how things were at home, and to take a Copy of his Fathers and Mothers Countenance by the life. *Dorilas* firſt then takes Pen in hand, and in this manner writes to *Siren* the Father of *Siſaras*.

SIR,

2. *YOU will think it ſtrange, that having not had the honor of your acquaintance I dare write to you, to acquaint you with an Affair that has happened in theſe parts: but when you ſhall be better informed of the ſubject that induces me to it, you will not, I hope, diſlike my proceeding, but rather inroll me in the num-*

ber of your moſt faithfull Servants. I could wiſh to have met with ſome other Occaſion to have let you ſeen the power you have over me, fearing in this to meet with your diſpleaſure; but ſince Fortune could find no other, I muſt embrace this, to teſtifie I deſire nothing more then to deſerve the honor of your good Eſteem.

I muſt then let you underſtand Sir, that ſome time ſince I met with your Son in a Condition miſerable enough, as this Bearer will inform you, I have taken him into my Family, with power to diſpoſe of what is mine, eſteeming it an honor that he will make uſe of it as freely and heartily as I offer it. I could have wiſh'd he had not eſtranged himſelf from the Obedience and Duty he owes you, nor precipitated himſelf into the diſpleaſure that now preſſes him; but ſince the Ill is Committed, 'tis requiſite to confeſs it, and to ſee by what means to get him out of it. You may believe, perhaps, I am now about to tell you that he is Married to Vallinda, *and that he would make uſe of my weak Mediation to allow his proceeding; wave that thought, for 'tis much otherwiſe, having done ſeuere Penance for the fault he has Committed. He was really purpos'd to have Married* Vallinda, *having ſtoln her away to that intent, thinking to have carried her to an Eſtate of yours to be free from all hindrance: But as ill deſigns*

have

have commonly worſe ſucceſs, ſo hapned it to him; for having taken the wrong way, or not daring to keep the right for fear of being encounter'd, he fell into the hands of Thieves, who ſtript him, and two dayes after Death took Vallinda *from him by an Accident that will at once beget both pity and horror in you. In few words, you ſee Sir the ſubject of my writing to you; I refer my ſelf to the Bearer to inform you of the particulars, in caſe you deſire it, as likewiſe of the Condition of your Son now with me.*

But 'tis not not enough to tell a Sick man his diſeaſe, but with it likewiſe to Conſult of a Remedie: So Sir, in this Caſe your Son diſcovers not only his Grief, but implores from you a Remedy for it. I doubt not, but that this Action of his has worthily incurr'd your Anger, and that you have juſt Cauſe to puniſh him for the diſpleaſure he has given you; But when you Conſider 'twas only Paſſion that made him fail, that you are his Father, and that he can have no other recourſe but to your bounty, you'll rather incline to Mildneſs, then Severity, and therein let him find your Mercy rather then your Juſtice. To Conclude, Sir, I hope you will not refuſe him the pardon and aſſiſtance he asks of you, with all the repentance, ſubmiſſion, and proteſtation of amendment you can ask: He

ſees

ſees on one ſide, how juſtly he has provok'd your diſpleaſure by his diſobedience; on the other ſide, the juſt reſentment of Algerot, *that will expect an account for the Rape and Death of his daughter; both theſe Accidents threaten him with ruine, not knowing which way to turn, without your favourable hand to guide him: Shall it be ſaid you have left him in diſtreſs, and refus'd the Effects of a paternal kindneſs? I'le not believe it, I promiſe him you will be a good Father, and Contribute towards it all he can deſire of you. The Pardon he asks of you is in your own hands, you may give it him when you pleaſe. The reſentment of* Algerot *may be ſweetned by your Interpoſition, or Mediation. If you deſire the life of your Son, I humbly requeſt you to return an Anſwer to this, ſutable to his deſires; we ſhall both wait for it with great Impatience, hoping to receive it in a ſhort time. I tell you again, Sir, I ſhall pretend to no greater Glory, then to deſerve by my humble ſervice the quality of,*

Your humble Servant,

DORILAS.

When this Letter was writ, and Communicated to *Siſyras*, he approves it all, ſhewing

ing him what he had writ to *Leonice* his Mother, which was after this manner.

MADAM,

AMongſt the Follies of an Inconſtant Youth, there is no man has received a more ſevere Chaſtiſement then I now feel for my diſobedience to you, and in giving more Credit to my own weak brain, then to thoſe ſage Remonſtrances you ſo often made me: I am all Tears dear Mother, and the abundance of my ſighs are ſo great, that they hinder me from expreſsing the extremity of my grief; if I leave Writing, to come to my ſelf, and be calm, my face is covered with confounding bluſhes for my faults, having not Confidence enough to Confeſs it, nor aſſurance enough to ask you pardon; What would you have me do in this Conflict? you know my diſeaſe without my diſcovery, I have nothing to do, but to implore the ſweetneſs of your Maternal bounty, from whence I have received ſuch Cordial favours. Dorilas *has given a large account of what has hapned to me in a Letter to my Father, begging my pardon with all poſsible humility; you may now pleaſe to joyn your prayers to his, that I may receive the Grace, he requeſts for me, forſake me not good Mother in this extremity, your power is not little when you will employ it; if you deſire not to hear of my death,*

let

death, let me hear an Anſwer that may put me out of theſe horrid apprehenſions that make me languiſh. I have now no other ſupport or Conſolation then what I receive from Dorilas; *Misfortune taking ſome pity on me let me fall into his hands, to preſerve me from utter ruine: Write to him, I beſeech you, and thank him for the favours he hath done me. I ſhall not leave him till I hear newes of you, which I wiſh as favourable to my Misfortune, as I write my ſelf with all my heart good Mother,*

Your poor and deſolate Son,

SISARAS.

Theſe Letters being writ, were put into the hands of a faithfull Meſſenger, with Inſtructions to relate at large the particular of the death of *Vallinda*. In ſix dayes he arrives at *Tinise*, and delivers his Letters into the hands of *Leonice*, that received them with ſome apprehenſion, doubting this Meſſenger was not come but upon ſome extraordinary buſineſs; but they produc'd effects very different, the Mother was firſt moved to pity, then to tears; the Father to Choler, and Invectives. They would have preſented the Meſſenger to him, but he will neither

neither ſee, nor hear him, commanding him to be ſent away, and not to appear before him. The Mother, that has affliction enough, ſtrives to bring him to himſelf, and to reaſon, but ſhe gets nothing; the more ſhe intreats, the more he hardens his heart; he ſays he renounces him, and that he'll never ſee him; all that could be obtain'd of him, was to perſwade him to anſwer *Dorilas*, who had no other end in it, then to oblige him, whoſe Civility was not therefore to be contemn'd. He does confeſs himſelf at laſt obliged to anſwer his Civility, and promiſing ſo to do, commanded the Meſſenger to be ready to depart upon the receipt of it, which was in this manner.

3. *I Am ſorry, Sir, you have ſhelter'd in your Houſe a Libertine, a loſt Child, and a prodigal, that will never have the means to acknowledge the leaſt of the Courteſies you have done for him; You oblige an ingrateſull perſon, that heeds nothing but his pleaſure. If he has deſpiſed the Reſpect, Obedience, and Duty he owed his Parents, what can you expect from him? I cannot but give you thanks for the good will you teſtified to do me ſervice, for which I ſhall alwaies acknowledge my ſelf obliged to you, but I ſhall be more to you, if you'll turn him out of doors,*

doors, and abandon him to the mercie of his own paſsions, that promiſe him little leſs then an Hoſpital. Aſſure him, that I renounce him for my Son; nor let him expect any thing of mine, nor do I deſire to hear better news, then that he's out of the World. For your particular, Sir, If it be in my power to ſerve you, I ſhall be glad to ſhew you by the effects, how much I am,

Your affectionate Servant,

SYREN.

This is but a rugged anſwer to one afflicted, taſting ſomething barbarouſly; but, all being conſidered, *Siſaras* deſerved not much better. What ſhould *Leonice* do? ſhe would ſee her Husbands anſwer, but in vain: he commanding her to diſpatch her Letters, if ſhe would write, he had no patience till the Meſſenger be diſpatch'd; here's a Mother now in pain, ſhe repents her ſelf to have perſwaded her Husband to write, and not without reaſon; for 'tis not to be expected he ſhould give them the ſatisfaction he deſired: at the worſt, if he has writ in a rude ſtile, ſhe will write Courteouſly, and make him underſtand, that the Letter of *Siren* comes rather from a cholerick motion, then from a true ſenſe;

ſenſe; but if ſhe be deceived in her Opinion, and the Letter be full of Courteſie, why ſhould ſhe make excuſes; but at all Hazards ſhe writes thus to *Dorilas*.

IF I have been troubled ſince the departure of my Son, as well for the ill reſolution he executed, as the not knowing what way he took, I have now this juſt Conſolation, to know he is fallen into good hands, and that God has not altogether abandon'd him to Misfortune; but then again the death of that poor Maid is a very ſenſible affliction to me, as likewiſe how to ſweeten the violent reſentment of Algerot. *For my Husband, what Choler ſoever he may paſſionately expreſs, I doubt not but he'll come to himſelf, and not abandon his Son. In the mean time, Sir, ſince you have teſtified ſo much to perſons that never Obliged you, I beſeech you with all my heart to Continue your favors to him: You cannot oblige us more ſenſibly, and fix it more firmly on him during life. We ſhall find way to acknowledge this great Civilitie, and I particularly to acknowledge my Self,*

Yours obliged to ſerve you,

LEONICE.

This

This Letter was accompanied with another ſhe writ to her Son, in theſe terms.

'Tis a great while ſince I perceived by your manner of Life you would give us diſcontent; but I never thought you would go ſo far to procure our diſpleaſure, and, as it now falls out, your own. You find now the Effects of your own Conduct and Sufficiency, I would to God you were more ſenſible of it, that this firſt Eſſay might render you wiſe for the future. Your Father is not a little ſenſible of this Action, and I ſhall have much trouble to ſweeten him; but when I think of Algerot, *I know not which way to turn me: Things being concerning him in ſuch a poſture, that they prognoſticate but ſad events. I will ſend you an account of the ſucceſs as ſoon as I can; In the mean time live ſoberly and Civilly with* Dorilas, *honor him, and give him no Cauſe of Diſcontent, and beleeve me,*

Your good Mother,

LEONICE.

Theſe Letters thus written were all put into one pacquet, which *Siren* himſelf ſealed, and delivered into the Meſſengers hands, with order to depart, and his diligence was ſuch,

ſuch, that in leſs then 6. dayes he arrived at *Dorilas* his houſe; Who ever ſaw a ballancing betwixt Hope and Deſpair, or a man at Barr expecting his ſentence of death? in ſuch a ſtate let him behold *Siſaras* at the arrival of theſe Letters. He has great hope in the goodneſs of his Mother, but the knowledge he has of his Fathers rigorous nature makes him almoſt deſpair. *Dorilas* opens the pacquet, and diſtributes the Letters, each one reading theirs apart; *Dorilas* finds *Siren*'s very rude, but when he ſees *Leonices*, he finds that it contains only choler, which a little time may purge, and without telling *Siſaras* any thing it contain'd, adviſes him to take Courage, and all would go well. He was only to think how to paſs his time till he had further advice. *Siſaras* confides, & aſſures himſelf on *Dorilas* his words, kiſſing his Mothers Letter an hundred times, but would fain ſee what hope drops from his Fathers Quill. *Dorilas* would tell him nothing; from him he went therefore to Conſult with the Meſſenger, who being already inſtructed not to tell ill ſtories, ſaid only all was well at home, and that in a little while he ſhould hear other news. Though *Siſaras* knew not what was done at *Tinice*, *Dorilas* knew ſomething. The Meſſenger had told him that *Algeros* had queſtion'd *Siren* about

the rape of his daughter, and that there was like to be great diſorder by it; all this muſt be conceal'd, let him live in expectation, and as pleaſantly as he may.

4. *Dorilas* in the mean time to divert his Gueſt, treats him as Civilly as may be, obliging him all the wayes he can imagin, brings him into all the good Companies of the Town: *Palamis*, *Democles*, and *Tryphon*, feaſting him by turns; in a word, if he did receive a blow from the hand of Fortune, ſhe ſeems now to ask him pardon for it, and will take him into her favour, every thing ſo ſmiles about him to his ſatisfaction. Being thus with *Dorilas*, he dreams no more of *Vallinda*, ſhe is now quite out of his memory, the Country where he now is being more pleaſing to him then his own. But behold a little trouble raiſed in his mind by Love! What pity 'tis to have a heart no better fortified againſt its darts? *Dorilas* had a Wife called *Landiſa*, handſom enough, whoſe attractions were ſtrong enough to draw ſuch a ſpirit as *Siſaras* had: He had convers'd familiarly with her, which had begot Complacency. *Siſaras* was already ſmitten, and it may be ſhe was no leſs taken; but as ſhe was Coy and Cunning, ſo knew ſhe better how to diſſemble it: He was glad nevertheleſs to find ſhe did not diſlike

diſlike his Converſation. While he thus plays like a Butterfly about this Candle, *Dorilas*, that was not blind, began to ſuſpect it, he looks nearer, and ſees more then he deſires. Imagine now whether he repents not to have lodg'd ſuch a Gueſt? He would diſſemble it, if he fear'd not ſuddenly to be overthrown; but when as he perceived on the one ſide the Ill increas'd, and on the other, that no news came from *Tinice*, he began to let his Wife know, that this Familiarity was diſpleaſing to him.

You may believe he ſpoke more then a word to her, who poor Woman was a little ſurpris'd at this Remonſtrance, ſhe examines her ſelf, and finds ſhe is in the wrong, and acknowledges her error; and conſidering with her ſelf, to avoid all ſcandall, and clear her Husband's head of that ſuſpition, reſolves to break with *Siſaras*, and keep him no longer Company. If it were as eaſie to execute as reſolve, wee ſhould not commit ſo many faults; *Landiſa* reſolves, but does the Contrary, ſhe takes more time to tell *Siſaras* the Jealouſie of her Husband then ſhe did before, conſuming ſometimes whole dayes in their little trivial Dialogues: Imagin what Judgement he can make upon it? Truly, that if he had been freed from the In-

cumbrance of his affairs, he had layd a new foundation for ill deſigns.

5. Take heed *Siſaras*, what do you think of? where is your Judgement? would you diſpleaſe a perſon who has ſo ſenſibly obliged you? what will become of you? if he either deſert, or perſecute you, where will you go? you have but a little time to ſtay with him; is it poſſible you ſhould have ſo little power over your inclinations, that you cannot command your ſelf.

Here are three perſons now upon thorns; *Dorilas* upon a watch of diſcovery; His wife to do worſe then ſhe has done, through ſpite, or love; but *Siſaras* breaks all that, he ſeeks diverſion in the City, comming home as litle as may be. If he tells any news, 'tis that he has got a new Miſtris, that he has ſeen this, or that, and all to deſtroy his Hoſt's ſuſpition; but if he thus obliges one, he diſobliges the other: *Landiſa* not being able to endure to hear hee had got another Miſtris, complains by her tears to him, whoſe language he ſo well underſtood, that he anſwer'd, that what he ſaid, was rather to pleaſe and ſatisfie *Dorilas*, then to give her any cauſe of diſtaſt; what paſſion are theſe Lovers in? it might be read in their faces; the more this fire is compreſs'd, the more deſire it has to break forth.

forth. Let's leave them in their diſquiets, and give *Siren* a viſit, to ſee what they do there, 'tis two moneths ſince we heard from them, that's very long, good Pen be not ſo haſty, have a little patience, and let us take our flight thither.

6. After *Siſaras* had been about 4. Moneths with *Dorilas*, *Turipot* arrives loaden with Letters, and Commiſſion to bring back this poor Fugitive. The newes comes firſt to *Dorilas*, who ſends to find *Siſaras* out in the City, and to let him know that his Governor was come. He is now aſtoniſh'd, not knowing what Orders he had brought, or what they intended to do with him; he comes nevertheleſs home in great haſt, *Turipot* goes out to meet him: Who has ever ſeen the ſtreight embraces of a Mother to a Son ſhe had not a long time ſeen, and reputed dead? may figure to himſelf the encounter betwixt *Siſaras* and *Turipot*, what Indearments and Embraces paſs'd betwixt them, till reciprocal tears teſtified their cordial affections. Fathers, whatſoever Countenance they put on, are ſtill Fathers, not being able to put off that natural Habit: So Governors that have had the Care of Children long, have the affections of Nurſes to them. Notwithſtanding any former diſobligation received from

them, 'tis impossible to hate, or not to love them. *Turipot* had received great displeasures from *Sisaras*, having lived some time at home in so good correspondence, as they never saw one the other; now all is forgot, having scarce room enough in their hearts to entertain expressions of affection. But after all this kindness, we must know our doom either of life or death, *Sisaras* durst not ask him for fear of hearing too soon, what he desired not to know; *Turipot* takes notice of his apprehension, and bids him be chearfull, for he had nothing but good news for him.

7. I believe Sir, sayes he, that since you went from home you have had time enough to Consider whither one is carried when he gives too much belief to himself, it being no small secret in a passionate man, to submit his resolutions to the counsell of those that are not preoccupated or concern'd; If you had followed this Maxim, and but given an ear to me, you had not seen your self in the state you now are in, nor been the Cause of putting your House and Family in such danger, as we have seen it since your departure. I will not aggravate your fault, hoping you have repentance, and have suffer'd penance enough for it, I'll only relate how we have repair'd it, and upon what terms it now stands.

You

You muſt know then, that the next day after your departure, *Algerot*, without well conſidering what he did, comes to your Father, to know how he relliſh'd your action, ſetting upon him with Complaints, expecting ſome ſatisfaction; but it hapned otherwiſe then he imagined, for he had ſcarce ended his diſcourſe, when your Father told him, Sir, Your daughter is a Whore; if ſhe had been otherwiſe, ſhe had not ſuffer'd her ſelf thus to be carried away. At this reproof *Algerot* ſuddenly ſtopt, but you might have ſeen his choler begin to riſe in his countenance: Sir, ſayes he, I truſted my daughter with your wife as the deareſt pledge I had, you ſhall make ſatisfaction for the diſhonor you have done her, or I'll loſe my life; which ſaid, he went his way, leaving us in doubt what reſolutions he had in his heart: your Mother came juſt then in, and would have ſtayd him, and treated him more civilly, though ſhe knew not which way to ſet the Biaſs; But putting her by rudely enough, and paſſing on without giving her an anſwer, made us imagine (being a man of Courage) that he intended a Challenge. We kept watch in expectation of it two or three dayes, at laſt we hear that *Ratisbone*, the ſworn Enemy of your Family, was reſolv'd to be his Second in ex-

acting an Account of the Affront received; this could not be ſo ſecretly contrived, but we had news of it. Now were great Meetings on both ſides, *Ratisbone*, that is powerfull enough in the Province for the rank and quality he holds, ſtrengthened much *Algerots* party, it ſeem'd all the Nobility would be intereſted in this Quarrel on the one ſide or the other: but to what purpoſe are all theſe meetings? they do but hinder a Duel which your Father ſmiles at; In the mean time a Challenge comes forth, and had it not been for *Magelan* that is Lieutenant of the Province, they had in all likelihood gone to blows. He order'd things ſo well, that he ſurpris'd him that carried it, and cauſed him to be ſecur'd, and from thence went to your Father, deſiring him to referr his Intereſt to him. What Intereſt, ſayes your Father? I have nothing to ask: That may be, ſayes *Magelan*; but if any thing that's reaſonable be ask'd of you, you are too juſt to refuſe it. Sir, ſayes your Father, I know what belongs to a Gentleman, therefore I ſhall not refuſe it. This Anſwer was doubtfull, more of this kind of diſcourſe paſs'd betwixt them, *Magelan* in the mean time puts Guards upon him in order to preſerve the Kings peace, and from thence goes to *Algerot*; 'tis like he made

made him the ſame Propoſals, at leaſt we heard ſo, and that he put Guards upon him, and thence went with ſome Gentlemen of the Country to examine the grounds of this Quarrel, as likewiſe to find means to Compoſe it. Your Father notwithſtanding all his Guards, ſlipt out with *Rufin*, *Algerot* and *Ratisbone* do the ſame. Now every body runs up and down, ſome ſaying they are gone this way, others that, ſome preſume they will end the Quarrel ere they be found. *Magelan* is acquainted with it and gets on horſeback, ſending ſeveral parties divers wayes to ſurpriſe them, who after ſome ſearch find *Algerot* and *Ratisbone* in a little drinking houſe; your Father at laſt was found in the field, but would never tell where he had obſcured himſelf. *Magelan* ſeem'd to be much troubled at his eſcape, and 'twas fear'd that from this one Quarrel, might riſe two; but your Father ſent a Gentleman to him to make his excuſes; 'tis believ'd *Ratisbone* did the ſame, notwithſtanding the Principal Quarrel remain'd yet undecided, In the mean time Interceſſors are made uſe of to Compoſe the buſineſs, which come and go in order to an Agreement; but while this was practiſing, we hear news from you that *Vallinda* was dead. New Councels riſe from new accidents.

Algerot

Algerot at this news was constrained to put himself into a new posture, he could not dissemble the displeasure he conceived, notwithstanding twas believed his daughter being dead, the peace would be quickly made. More dayes past expecting what he would do, in the end the peace was thus at last concluded.

8. It was represented to your Father that *Algerot* had just cause of Complaint, that having frankly trusted his Daughter with your Mother, he had received 3. sensible displeasures; the first, to see her taken away; the second, to hear her injur'd and slander'd when he made his Complaint; and the last, to hear of her death, which it may be hapned otherwise then was related. This merited some satisfaction, though these offences came not directly from your Father, but rather from you and your Mother; but he had added to it his own, in saying she was a Whore: to all which answers were given, which I will not repeat. In the end, he lets himself bee perswaded to use these words to *Algerot*; Sir, I am sorry for your Daughters death, whom I believe my Son stole away with an intent to marry her, if it had been done, I should have own'd her for my Daughter, and given my Consent. As soon as this was said before

Magelan

Magelan and others, the peace was made, every one returning to his quarter; but after this we had more trouble to make yours. Do not wonder that you have ſtayd here ſo long, your Father being not ſo eaſily ordered; he did at laſt Conſent, that I ſhould come to you, and bring you home. Take now a good reſolution to become wiſe, that no more Misfortune happen to you; *Algeras* has ſent a private Meſſenger to inquire whether the manner of his Daughters death were ſo as it was deliver'd to him: We muſt take heed that nothing be ſaid to the prejudice of your Innocency, I hold it good we have Authentick Informations, that there may be no doubt made of it.

When *Turipot* ended his diſcourſe, *Dorilas* and *Palamis* that were come to hear it, wondred it had took up ſo much time, *Siſaras* had the greateſt ſhare in that wonder, as moſt concern'd. But now at laſt order muſt be taken for his return, *Dorilas* and *Palamis* take upon them to juſtifie the innocency of *Siſaras*, by Informations that could not be refus'd. 'Tis not the buſineſs of a day, *Turipot* muſt take reſt, while Order is taking for his Journey.

Who can regiſter the divers diſcourſes that were betwixt *Siſaras* and *Turipot*, while it was

conſulted

consulted how to clear his innocency? or report the Questions that were mutually ask'd one of the other? *Sisaras* told him all that hapned to him in his Journey, *Turipot* told him they had no thoughts of pursuing him, having other business on their hands; besides, *Siren* would not suffer it. But *Sisaras* wondred, when *Turipot* related that *Vallinda*'s Maid for fear of being accused of her Mistris flight, was gone, and that no news was heard of her since, it being believed by some, either that she had bore her Mistris company, or that she had left the Countrey; by others, that she was drowned, supposing so upon light Conjectures they had: *Turipot* asks news of *Sisaras*, who knows not. Let's leave their discourse, and make ready for their return.

9. All Informations were already taken, and *Turipot* gave large thanks to *Dorilas*, and Nobly presented him from *Siren*, in a gratefull acknowledgement of his kindness, and favours to his Son, when *Sisaras* desired him to stay a little longer. This desire came from *Landisa*, who impatiently bore the departure of this young Cavalier, or it may be from *Sisaras*, that was troubled to quit her. Heavens, how powerfull is Love! This young man sees that every thing forbids him to have thoughts of this Woman, all exhort him

him to mend his life, nevertheleſſe he cannot reſolve.

Turipot, without taking notice what might be the Cauſe of his delay, prepares for his journey, *Dorilas* offers to accompany him home, and *Palamis* a dayes journey. They are now mounted, and *Siſaras* muſt quit *Landiſa*. The firſt day paſſes without any thing memorable; towards night when they were come to their Lodging in a Village called *Tarley*, they met with *Triphon*, who was there taking care of a ſick perſon. *Siſaras* ſeems much pleas'd with meeting him there, and invites him to Supper, during which time little other diſcourſe paſt, then what concern'd the Quarrel betwixt *Algerot* and *Siren*. Every one ſpoke his Opinion, but at laſt, when the Duel came to be mentioned between the two Fathers upon this Quarrel, *Palamis* began to make an Invective, in this ſort.

10. I wonder in this buſineſs *Siren* ſhould be ſo hardly perſwaded to give ſatisfaction; ſurely, if he would not excuſe the fault of his Son, he ought at leaſt to have excuſed his Wiſes. Hee was in the wrong when he injur'd *Vallinda*, when her Father came to viſit him, and diſcover his reſentment; What hurt had there been to have ſweetned the diſpleaſure of an Afflicted and Incenſed Father,

ther, by ſome gentle Complement? Failings are no wonders amongſt men, eſpecially when paſſion Commands; but to maintain ones fault in cool blood, and offer reaſons to ſupport it, taſts more of the Devil, then Man, it being he only that remains obſtinate in Malice. And if I wonder at the proceeding of *Siren*, I do much more at that of *Algero*, that ſeeks by way of Arms with much peril, that which he might by way of Juſtice have obtain'd without it: Do you not believe he was ill Councell'd, to take Poyſon for a Cure, in ſtead of a Cordial? For my part, I think if he had Complain'd to Juſtice, he had done himſelf more right, and given them more Cauſe to repent their injury.

But that which makes me moſt wonder, is to ſee ſuch Old Men prepare themſelves for Hell, inſtead of thinking of nothing elſe but Paradiſe. Is not this a ſtrange miſery, that this miſerable point of Honor ſhould cleave as well to age, as youth, and that all the Life of a Gentleman ſhould be ſubject to this humorous inconveniency?

My Intention is not to decide or ſound this matter, in which I ſhould loſe my ſelf; beſides that, it has been ſo often treated on, that nothing more can be well ſaid upon it; but if upon this laſt Occaſion we ſhall make

it

it our Entertainment, let's ſpeak of it as a diſeaſe, and alſo ſee the Cauſes, and Remedies: I know I ſhall ſcarce come off with honor, yet nevertheleſs will ſpeak what I have heard diſcours'd amongſt Gentlemen, which ſeem'd much troubled with the Queſtion.

11. Some ſay then, that this diſeaſe of Duelling is a Spiritual Infirmity, that ſo much blinds us, that it makes us take black for white, Vice for Vertue; in a word, it makes us believe there is beauty and bounty in an action, which indeed is foul and wicked, I may ſay impious and deteſtable. This Opinion is not out of reaſon, I believe; If we were of ſound ſenſe, we ſhould perceive the deformity of this Vice, and ſeeing it, would fly it as a Plague, inſtead of adoring it as a Divinity. Truly I do not wonder we are advanc'd ſo far in this diſeaſe of blindneſs, believing it a puniſhment of God, who leaves us in a Reprobate ſenſe, becauſe we make ſo little account of thoſe good and holy remonſtrances that have been made to us on this ſubject. 'Tis a ſtrange thing, that we that have had the reputation of good and zealous Chriſtians, ſhould do Actions ſo contrary to true Zeal and Chriſtianity. We diſcover ſo clearly the wants of our neighbours, and cannot ſee that which puts out our eyes; we bragg

bragg that we have ſubtil and clear wits, and yet cannot comprehend the enormity of a fault, that the moſt ſtupid Nations diſcover at firſt ſight, and deride us for being ſwallowed up in ſuch an abyſs of Error. This Opinion is not without reaſon, I verily believe there is a diſeaſe of the mind; but as I find, it is not in many, that is to ſay, many ſee clearly this abuſe, and yet ſtill follow it; therefore I am conſtrain'd to ſay there's ſomething elſe in it.

12. I have ſeen others, that believing the beſt wits make the greateſt faults, do affirm we fall into this by having too much; but 'tis ſo groſs an Opinion, take it how you will, that it carries the Confutation in it ſelf; although wee do ſee the beſt wits make oftentimes the greateſt faults, of which we have but too many Examples, it follows not that their wit's the Cauſe. If we will blame our wit, we do like thoſe that excuſe their being overcome, by having too much Courage, too much Agility, and too much Conduct. God gives us not good and ſublime wits to fail, but to do well, and in abuſing them we are more culpable, then thoſe that have leſs. God gave Angels an underſtanding higher then Men, there being as much difference betwixt them, as in that which

which is Spiritual and Material. The Angels fell on their part, Men fayl'd on theirs; which were moſt culpable? Did the Angels excuſe themſelves upon their having too much wit? Did they complain that was the cauſe of their fall? that Excuſe was not receivable: if we may judge of the crime by the puniſhment, we ſhall find Angels were more culpable then men: The Angels have therefore never found remiſſion of their faults, but man has; and at the ſame time Satisfaction by the means of the Incarnate Word. From whence comes this? becauſe the Man was more worthy of compaſſion and pardon then the Angels, as not having ſo clear an underſtanding to diſcern what he did, as the others. Let's not excuſe our ſelves therefore, as being too witty; nor make that underſtanding that he has given us to command beaſts, cauſe of our beaſtly action; an Opinion that cannot enter into a ſound judgement.

13. Others ſay, that Evil comes from the Country and Climate wherein we are born; Juſt as ſome Countries are ſubject to ſome perfections, or imperfections: ſo ours is ſubject to this. This Opinion is not to be ſlighted, I will believe there is no one but is more fertile to produce ſome things then others, which belief is not altogether to be under-

ſtood of Inanimate things, but of Animate, without excepting Man, whom I believe in being born in one Country, has certain perfections or imperfections which he would not have, if he had been born in another, which comes from the influences, that receive certain modifications being received in theſe Countries, which ariſe from the Clime it ſelf, it's ſituation and elevation I diſpute not. So it is, that every Nation has their perfections and imperfections, and I will not deny, but that our Countrey may have ſome thing to invite us to fighting. If you ask me, why I believe it? 'Tis becauſe I have obſerv'd from all times we have been given to Military Cuſtomes, which were ſo familiar with us, as if they had been natural. If one would enter into this diſcourſe it would be troubleſom.

Heretofore when our Kings were Crowned, all the Ceremony was Military, the Greateſt Lords carried them on a Shield, and made them viſible to the whole Army, and if that Ceremony had been omitted, they did not think them lawfully Crown'd. When the Princes and great men would adopt any one, 'twas done by Arms; the Father and the adoptive Son held either of them a Hatchet, which they interchangeably preſented with theſe words, *I make thee my Son, and give thee my*

my ſucceſsion, upon Condition thou ſhalt keep it by force of Arms. The Son in anſwering, reply'd, *I receive it, and oblige my ſelf to maintain it by Arms.* If this Ceremony were omitted, the Adoption and Donation was void. 'Tis very true they are not now in uſe, being long ſince buried in oblivion; but nevertheleſſe one may perceive by that, their ratifications were not perform'd without mixing theſe myſteries of *Mars*, as eſſentially neceſſary to the ſupporting and perfecting of all titles amongſt them. We yet retain this Cuſtom of Antiquity, that the King making his entry into his Capital City is to be Compleatly Armed; but that which yet remains with us too much augmented, is the Cuſtom of Combats, there is nothing more Religiouſly obſerv'd; 'twas antiently obſerv'd in important affairs, that could not be deſcided by the ordinary ways of Juſtice, but now 'tis practic'd upon every light occaſion.

This perhaps might probably bethe Original of their uſe, which has been ſince ſo miſerably abuſed, though the original Cauſe is now quite extinct. The humor, or diſeaſe rather of the Country is not ſo hard to Cure, if convenient Remedies be applied. If we look on other Nations, we ſhall find their Countrey produces not what it was wont, which pro-

ceeds from those Remedies they have apply'd so much to purpose, that their remains no signs of them.

Was not *Italy* fertile in producing stirring and imperious Spirits, desirous of Rule? Is it not true, that they Ruled and Subjugated the whole World? wherefore do they not attempt the same thing now? 'Tis because their Governments being found insupportable, every body cry'd out, Liberty; every body made War upon them, and at last reduc'd them to that condition, that whereas they were formerly Commanders, they have now accustom'd themselves to be Commanded.

Is it not true, that *Greece* was fertile in producing learned, subtill, and penetrating Spirits? How many great Philosophers had she in times of Gentilism? How many subtil Hereticks in the beginning and progresse of Christianity? Who more tormented the Church then these Country-men with their doctrine and subtility? Go there now, and you'l find none. These Monarchs intending to found their Empire in Ignorance, and implicite Obedience, have so banish'd Science, that you'l scarce find there a Learned man.

May we not say the same of *Egypt*? Was it

it not that Countrey that was wont to produce ſober, ſad, ſerious, melancholy perſons, that with their intuitive Speculations, and ſerious Meditations, gave foundation and beginning to all the Sciences? Was it not this Countrey that produc'd ſo many Monks, Hermits, or Anchorites, that the deſerts were almoſt inhabited and peopled by them? Was it not this Country that firſt gave birth and beginning to Contemplative Science, and Seraphick Divinity, from whence our Religious Orders have drawn their Inſtitutes? Now at this day we find nothing of it, nor men of that humor; from whence comes it? becauſe they have hindred the natural inclinations of the Country, and have turn'd it to contrary things. What would I infer from all this? but that although it be true our Country is inclined to Military Cuſtoms, of which none remains but theſe Combats, which had been loſt too ſince they began to prohibit them, if there were not ſomething elſe in it.

14. I have again heard them ſay, that this depraved and evil Cuſtom is kept up by the honor, eſteem, & adoration that is given thoſe that fight bravely; blaming, deſpiſing, and holding for infamous, thoſe that do not fight upon any occaſion: if to this you adde a little

petulancy, pride, and the air and Cuſtom of the Country, putting all theſe together, you may make a total; but certainly what works moſt powerfully, is the praiſe that is given this Vice; 'tis that that gives the greateſt blow, attracts and inflames the courage of our Nobility and Gentry, and therefore tis that we ought to charge and encounter. O world! how corrupt art thou? how full of Iniquity are thy Laws and Cuſtoms? eſpecially in the matter we have now in hand? Thou deceiveſt us, and yet we believe thee; leadeſt us to ruine, and yet we follow thee: of all our enemies the moſt to be fear'd, and the moſt cruel, and yet we love, and dote on thee; Is it not a ſtrange thing that thou makeſt us thus overthrow the Order of Nature, making us hate what's moſt amiable, and love what we ought moſt to hate? making Vice paſs for Vertue, and Vertue for Vice? Surely thou haſt more power over us, then he that made us and preſerv'd us, ſince thou obligeſt us to follow thy Laws, rather then his. Oh how great a miſchief is it, cryes the Prophet, when the ſinner is praiſed in following the deſires of his Soul, and when wicked men are bleſt for their Iniquity, that's the miſchief of miſchiefs, and top of all Iniquity; yet 'tis there where we are not only arrived, but ſetled; All go

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to ſacrifice at Vengeance's Temple, while that of Patience wants all obſervance and adoration, none offering at her half-ruin'd Altars, except a few poor Pilgrims. O Lord! how long will you leave us in this obſtinacy? will you not one day make us deteſt the foulneſs of this Vice, ſo much now prais'd and practiſed, and raiſe again the Temple of Patient ſuffering injuries, ſo much ruin'd and decayed; We deſerve not this Grace, O Lord, having too much offended thee in the permiſſion and execution of this Madneſs; we deſerve rather that thou ſhouldeſt leave us to a Reprobate ſenſe, and withdraw from us all thy Graces, deſerving to be puniſhed by the ſame Armes wee have taken up againſt thee.

15. But I am carried out of my Method, I promiſed to ſay ſomething of the Remedies for this growing evil, and muſt keep my word. But on what ſide ſoever I turn my ſelf, I find I am in a Labyrinth, where I am likelier to loſe my way, then to get out. If I have hitherto ſpoken without Order, and proceeded confuſedly in the Cauſes, I know not how to mend it; treating of the Remedies, I ſhall endeavour nevertheleſs to reduce them to three ſorts of Opinions, which are the moſt common, and which every one will

maintain, according to his paſſion or fancy.

Some ſay they are to be reſtrayn'd by ſevere Laws, ſtrictly executed. Others, that 'tis more convenient to permit and ſuffer them, then to forbid them. Others, that they ought to be forbidden, and puniſhed; but the ſeverity ſhould fall only on the Aggreſſour or Appellant, the Defendant to remain abſolved.

16. For the firſt, Juſtice ſayes 'tis her buſineſs to make Lawes for the good of the State, and to ſee them exactly obſerved; that 'tis her buſineſs and care to contain every one in his duty, and to give right where it appertained, and that ſhe ought to reward and puniſh, and that none ought to uſurp her authority, nor prejudice her right and priviledge: notwithſtanding which, the Nobles and Gentry do uſurp doing Juſtice to themſelves, in ſuch Injuries as they conceive they do receive, as if they depended upon God only, and their ſwords, and were not under the power and ſubjection of a Soveraign, whoſe moſt powerfull Arm is Juſtice, who ought to make ſevere defences againſt this abuſe, puniſhing with examplary ſeverity he that firſt dares to deſpiſe or infringe it, without exception of perſons. In this Caſe, to be mercifull, is to be cruel, Clemency doing

more

more hurt then Severity, that for want of this exemplary puniſhment, we ſee daily the ill increaſe; one Great mans being expos'd on a ſcaffold, would ſave an hundred. The too great Indulgence of the Prince makes his Edicts deſpiſed; a pardon given to one, makes many preſume, and to promiſe themſelves impunity, which in this Caſe ought never to be given.

Theſe reaſons are good and weighty, nothing to be ſaid againſt them, there being no receipt more ſalutary for the cure of this Malady, then the Laws. The difficulty reſts only in having them ſo executed, as may ſtop the courſe of the diſeaſe. 'Tis not enough for the Phyſician to order the potion, the Apothecary to prepare it, but the Patient muſt take it too, or 'tis to no purpoſe. The ſame may be ſaid of penal Laws, which are good and ſalutary, but the abuſe hinders their good effects.

17. The firſt conſiſts in this inequality of perſons, as if Lawes were only againſt the poor and miſerable, and not for the great, or culpable; like Spiders webs, where the great and powerfull flies break thorough, the weak and ſmall being only taken. And truly 'tis hard, and almoſt impoſſible to have it otherwiſe: We are not uſed to ſee the heads of

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our Great men, and Nobles, upon Scaffolds. If they ſhould ſubject all to this rigor that deſerve it, there would be but a few left. To ſee to day a great Lord upon a Scaffold, to morrow another, then a third, what would it come to? we ſhould ſee by degrees our Nobility periſh, and yet notwithſtanding, after all theſe violent remedies, we were not certain of our Cure; beſides, we are ſo uſed to Clemency, that no body would endure to behold Severity, 'tis impoſſible to plant it in this Countrey without putting all in Confuſion: it muſt remain there where it produces good effect.

The other abuſe that hinders the Execution of Laws, conſiſts in that they are contrary to their ends; they pretend to render their deſpiſers impious, wicked, infamous and diſhonour'd, and yet nevertheleſs, the practice of the world is quite contrary; they eſteem thoſe brave, valiant, couragious, and men of honour, that are moſt affected with this madneſs; and thoſe Elogies are often given them by thoſe who ought to puniſh them.

From theſe two abuſes, a third is riſen; that the ſame action is full of Honor, and Infamy for Gentlemen and others if they ſcape: ſo as it ſeems 'tis the firſt gate that leads to true Honor;

Honor; but full of Infamy to thoſe that are forc'd to ſubmit their heads to the Hang-mans ſword; Is not this a ſtrange thing, that the ſame action ſhould produce ſuch different effects? ſurely, it were better not make Laws, if they intended they ſhould be kept no better. When we ſee one that has paſs'd and re-paſs'd in this Crime unpuniſhed, every one believes he deſerves the ſame Impunity, and ſo by conſequence abandon our ſelves to ill, without any apprehenſion. You ſee here an abuſe that hinders the Laws from producing their deſired effect, although they are good in themſelves, and wholeſom Remedies.

But let's go further, and agree that the Laws are good and well executed without exceptions of perſons, many believe that would not hinder this Evil; though they executed a Gentleman every day, it would not hinder their fighting when they were offended; they believe their Honors ty'd to their ſwords, being bound to revenge all injuries; they will do themſelves Juſtice, nothing ſhall hinder them.

For theſe reaſons many have thought that it was beſt to permit them, rather then to make defences againſt them. Theſe are thoſe of the ſecond Opinion, let's ſee how their reaſons are grounded.

18. They

18. They ſay then, that if the permiſſion of Duels can cure this Malady, better then their defence, 'tis better having recourſe to the firſt, then laſt. 'Tis true, if the permiſſion could cure us ſooner, we do our ſelves injury to deſpiſe the remedy, greater yet to put in uſe the contrary: That it can cure, or at leaſt diminiſh the Evil, is clear; it has done it heretofore, why may it not now? That it has done it heretofore, needs no proof, every body knows, that when Duels were permitted, no body uſed them, or at leaſt very little; this permiſſion being ſeaſoned with ſo many good Laws and Orders, that they rarely encountred: That it might be yet a Remedy, I doubt not. Let's ſet up this old Cuſtom a little: agree the Combat, ordain the place, appoint the Judges, hinder all treachery, not grant it but for great and weighty matters, puniſh them that ask it upon frivolous occaſions. If we would take this way, I perſwade my ſelf in a little time we ſhould ſee our ſelves freed of a great Evil that now poſſeſſeth us, and ſee our ſelves in the Condition we then were, freed from quarrelſom fellows, ſwaggerers, and Hectors, that make it their buſineſs to provoke men of Honor, upon any, or no occaſion. We ſhould then behold none but famous Combats, where Juſtice

Juſtice and Equity would argue, and for an hundred Duels we now have, we ſhould not then have one. If no other good accrue by this permiſſion, were not this enough? ought we not of two evils to chuſe the leſs? Let's permit Duels then, and not deſpiſe this remedy, the diſeaſe having it ſeems increaſed for want thereof; defences, inſtead of doing good, have only increaſed the Ill. We are of the humor of Women, who deſire nothing ſo paſſionately as what they are forbidden: let Duels be permitted, and none will fight; defend them, and they are made practicable. Let's proceed.

If there be any reaſon to refuſe this permiſſion, 'tis becauſe it cannot be juſt or equitable; now if it can be good, lawfull, and equitable, there's no reaſon to refuſe it; that it may be good and equitable, is clear. If an action has been good, lawfull, and equitable, Time cannot alter the nature of it, and make it otherwiſe. Time cannot make it ill, continuing in its ſubſtance, object, and end, and in its circumſtances as it formerly was. Now 'tis true, that antiently 'twas good, and now it may have the ſame ſubſtance, object, end, and circumſtances; wherefore then ſhould it not be good now, as heretofore. That it may be good, is prov'd in this manner; To make

make an Action good, it ſuffices to have a good end: If this have then a good end, 'tis conſequently good. Let's forward.

The greateſt reaſon not to permit Duels, is becauſe we muſt not do ill, that good may enſue. Now this reaſon Concludes not in this ſubject. The Queſtion here, is not to do ill, but only to permit it. If one does not ill then in ſuffering it, we may permit Duels; which is clear by this enumeration: God ſuffers ſin, yet does none. Men permit it, and yet are innocent. We ſuffer the exerciſe of Hereſie, which is an ill, and yet are not guilty of it, or by it; and ſo of others: wherefore may we not ſay the ſame of Duels. 'Tis true, in ſuffering it, we permit an ill; but in permitting it, we do none. Here it were requiſite to ſay, what good is derived in ſuffering this ill? I have ſaid ſomething, the reſt I leave to your own thoughts. Theſe are in part the reaſons of thoſe that plead for Duels; but 'tis an Impertinent Plea, as by the anſwers of the Contrary Opinion will be made evident.

I ſay then, that Duels cannot be permitted, without violating all Laws, Divine and human, and divorcing our Judgements from the Antient and Holy Councils: this wants no proof, all the world knows it, I ſhall only

only anſwer the reaſons of the Contrary Opinion.

When they ſay the admiſſion of Duels would rather hinder, then increaſe them, or at leaſt diminiſh the ill, they promote a falſhood, or at leaſt a thing very incertain; who knows that this permiſſion would cure it? it would rather augment them. It is not long ſince that Duels were tolerated, at leaſt they were not puniſhed, being a kind of tacite permiſſion; did that hinder the courſe of this diſeaſe? no, contrarywiſe it augmented it: the impunity being perceived, every body let themſelves looſe to the practiſe; 'Tis weakly reaſon'd therefore, to ſay that permiſſion would cure it ſooner then a prohibition.

When they ſay, it did formerly, and may therefore now; 'Tis a falſe aſſertion, that it did formerly. If there were not formerly ſo many Duels as now, the permiſſion was not the cauſe; it was rather the goodneſſe of the times, when men were not ſo inconſiderate as they are now: If they had been ſo, and if they had defended, inſtead of permitting them, and proceeded as they do now, there had been none at all. You may ſee then the reaſon inferr'd concludes nothing. 'Tis a ſtrange extravagant Argument, to ſay the permiſſion of doing ill, is the Cauſe it is not done,

done, or hinders the doing of it; as on the contrary, that the prohibition ſhould cauſe it to be done. If that were ſo, God was in the wrong in giving his Commandements to have kept us from ill; but rather have ſuffer'd us to do all things at our pleaſures, in order to prevent it. Will any man of ſound judgement take this for reaſon?

When they tell us we are of the humor of Women, that deſire to do moſt what we are forbidden; be it ſo, it does not follow from thence, that to make us good, wee ſhould be permitted to do ill: 'tis to operate an Effect by a contrary Cauſe. If a man have a ſtrong temptation, to free him from it, muſt he be allow'd what he deſires? If he have a mind to kill himſelf, muſt a knife be put in his hand, to make him loſe the deſire of effecting it? Surely no: the beſt courſe is to take it from him; their Reaſons are no better, that would extinguiſh Duels by the permiſſion.

When they ſay, that licenſing of Duels was heretofore a good action, and that it may be ſtill ſo; firſt, their propoſition is falſe, the permiſſion of Duels was never a good action, but alwayes ill, I except ſome few that were permitted, I ſpeak of thoſe that were demanded, as were thoſe of our predeceſſors.

But

But you'l ask me, why they were permitted, if they were ſo wicked, and ill? and not only ſuffer'd, but approv'd both of Princes and Parlements? were they not Chriſtians then, as well as now? Truly I cannot anſwer to that; but only that they ſtill reliſh'd of the leven of the Gentiles. It was a Cuſtom obſerved from Father to Son, ſo mix'd with nature, that they could not change it. I ſometimes wonder that Princes, otherwiſe devout and religious, ſhould ſuffer themſelves to ſlip into this error, againſt the admonitions of the Eccleſiaſticks. The Secular Juſtice permitted one thing, which the Church prohibited. It is a ſtrange thing! how hard an old Cuſtom is to be effaced? they'l never part with it, nor ſuffer themſelves to be diſabuſed, though it be made appear to them to be worth nothing, we ſhut our eyes, and reject all that oppoſes it. 'Tis above 800. years that it has been declamed againſt, and it's deformity diſcover'd, upon the occaſion of a Kings repudiating his Wife for Adultery, putting the trial of the truth of this Crime to a Combat. It's above 400. years ſince that one of our Kings abrogated it, but in vain, it has alwayes maintain'd it ſelf againſt power, in ſpight of all hindrances, it being put off from time to time: 'tis more then 80. years ſince we ſaw the practice,

but it was the laſt. The horror of this Combate wrought ſo on the Kings mind, and the Companies, that ſince that time none have been granted, but contrarywiſe have been alwayes prohibited by ſolemn Edicts, to which have been added Oaths and Proteſtations; 'tis then an Abuſe to ſay, that this act has been good and lawfull, it was never but ill, and now worſe then ever.

For their Confutation that ſay a good end ſuffices to make an action lawfull, or good: This is not arguing like a Divine. Human actions have their ends, the one is eſſential, the other as accidental. The eſſential good proceeds from the Object; the accidental, from the end, and the circumſtances: ſo that theſe three ends go to the making of a good action; that is to ſay, a good Object, a good End, and good Circumſtances: If one of theſe be wanting, there wants all. Good is made of all its parts, and the ill proceeds from the leaſt defect; 'tis an error therefore to ſay an Action is good, when it has only a good end: If I take my neighbours purſe to beſtow in Charity, the End is good, but the Action bad, and ſo might haſten my end.

It remains I anſwer that Objection, that ſayes one may permit an Evil, without doing one; which they would prove by enume-

ration,

ration, God permitting ill, does none. In like manner the Prince permitting of Duels, does none; but there's a great deal of difference. 'Tis very true indeed, God ſuffering ſin, which is an evil, does none. He ſuffers it indeed, for doing otherwiſe, he ſhould take from us our free-will, and by conſequence the means of merit; but while he permits it on one ſide, he forbids it on the other, puniſhing thoſe that tranſgreſſe his Laws. But here the matter is otherwiſe; they would have the Prince permit what he has not forbidden, and not only permit, but likewiſe authoriſe it, promiſing impunity to thoſe that break his Law: To permit in this manner is to do ill, God permits not ſo.

When they ſay, men permitting ill, do none, we muſt diſtinguiſh, when I ſuffer an evil that I am not oblig'd to hinder, and to which I contribute nothing, I do no ill: much leſs, when I ſuffer an ill that I cannot hinder, although the duty of my Charge ſeems to oblige me to it, I do no ill. But when I permit an evil that I am obliged, and can hinder, then I do ill. Now here they would have the Prince permit an evil that he can, and ought to hinder, as every body knows; this he cannot do without doing ill.

When they ſay, that he permits Hereſie, without doing ill; I anſwer, that he permits

it not, he only tolerates it, as an evil that he cannot be rid of when he would; besides, rigor that way does no good. But 'tis not so with Duels; grant that the Prince cannot hinder, at least he can punish those that offend, or never sue their pardon. Those that more profoundly consider the Toleration of Hereticks, are so far from thinking it an evil, that they believe it a good, and the best Remedy that can be applyed to this kind of disease, doing that which is most likely to destroy it; Now 'tis certain Peace destroys it more then Warr; Make Warr, and they unite and grow stronger; give them Peace, and they defeat themselves by their own divisions; so far it is then from doing ill, as that 'tis doing good. Let this explication weigh what it will, it suffices to our purpose, that Heresie may bee better suffered then Duels.

For the good that they pretend may flow from this permission, I see it not, evils I foresee an hundred. The King must have an expresse Councell to consider of these matters, who would have enough to do to decide all differences which would come before them, and to declare in what Cases the Combat should be allowed. And to tell me, that they would not be demanded but in weighty Causes,

Cauſes, is without appearance, for they would ask them upon every ſlight occaſion, and would themſelves take leave, if it were not granted them. And to ſay, that then they ſhould be puniſh'd, would have no more effect, then it has now. But tell me, I pray, if Kings, and Queens, and the principal perſons of the Court ſhould aſſiſt at theſe Combats, if they ſhould give the Glory and priſe to the Conqueror, and blame and puniſhment to the vanquiſhed, how many fools would be taken with this ſport? how many ſtrange Knights, and Fools errant, would appear on our Theaters, and fight who ſhould firſt be fighting? Thoſe that had no cauſe of quarrels would make ſome, and be ſo important, as that it would be of neceſſity to grant them the Combat. Truly, if they hold it honorable and glorious now, to fight without any ſpectators, beſides perhaps a miſerable lacquey, they would ſure be intoxicated with more vanity, to bee ſeen fighting before their Prince, Ladies, and all the Court; were it not a fine ſight to behold all theſe vain Tragedies? A very convenient thing that the Prince had a place on purpoſe to behold them in, would it not be praiſe and honor to him to expoſe his Nobility, as the *Romans* did their infamous Gladiators, to make the people paſtime?

ſtime? They muſt either bee Canibals or worſe to be of that nature? But pray tell me, by allowing theſe Combats, would Juſtice be better guarded then it is, that the innocent ſhould be abſolv'd, and the guilty puniſhed? for the moſt part you would find the contrary, a game at hazard; that the innocent would ſuffer, and the guilty add his death to his other Crimes. If he that was confident of his skill and courage would undertaking to commit any crime, and when accus'd, 'twas but denying it, and demanding the Combat againſt his accuſer, would not this be excellent juſtice? Certainly by this you may perceive the great error of our Anceſtors in admitting Combats to be the rule of truth and right; obliging God to do alwayes a Miracle, in giving victory to the innocent, though ſtill the weaker, and leſs couragious and skilfull then his adverſary, otherwiſe he muſt ſuffer, and the guilty go free.

This trial was as blamable as that of fire and water, where they obliged God likewiſe to a Miracle. I have read, that a point of right being before the Judges hard to be determined by reaſon of the equality of proofs on both ſides, they referred the parties to decide it by Combat; Who ever heard of ſo cruel a folly. Let's ſpeak no more then of the permiſſion

miſſion of Duels, being an Opinion that relliſhes too much of Impiety for us that are Sons of the Church; be it what it will we muſt follow her determinations, and leave behind us theſe Laws, as matters of State: when the Law of State oppoſes the Law of God and of the Church, tis no more equity, but iniquity: the Law of State well underſtood, never impugnes that of God.

19. We are now come to the third opinion, that the beſt remedy for this evil is the ſevere puniſhing the Aggreſſors, and abſolving the defenders; this opinion is not unlike the firſt, but in that it would abſolve the defendants, or at leaſt to uſe them more gently, and it ſeems a little unreaſonable to puniſh them equally, ſince they are not alike culpable. If one of theſe curious Criticks in point of Honor draws one into a quarrel, out of deſign of getting money of him to buy his peace, or ſome other baſe end, ſuch a one ought never to be pardon'd, but too ſeverely handled, as ſhould make thoſe ſort of Miſcreants tremble, and leave an example to poſterity. If the offenders could not be taken, ſuch Order might be with their means, that nothing ſhould be left to them nor their poſterity, but povertie and miſery; and ſend to the neighbour States or Princes where

they were retir'd, to ſend them home, or drive them thence; for thoſe whom the Prince of his great bounty had pardon'd, ought by all civil men to be look'd upon as abominable and infamous perſons, inſtead of honoring them as they do now; which is a great fault, and contributes too much to the incouragement of this peſtilent vice. They ſhould not only degrade them from all honour, commands, and dignities, but likewiſe give them no hope of ever obtaining any, eſpecially in commands and honors in war, in which they never ſhould be imployed. And certainly they deſerved no better uſage, not only in having in contempt of the Laws fought a Duel, but becauſe theſe Duelliſts according to the opinion of the moſt truly valiant, are good for nothing elſe, but to be the Devils Anglers, catching Souls, as one may ſay, with ſingle hook and line. If you employ them, chiefly in Armies, inſtead of ſeeking the Enemy, or going on dangerous occaſions, their buſineſſe will be to make ſome quarrel with a friend, all their buſineſs will be to provoke or ſtimulate, now one, then another; you will have more trouble to accommodate ſuch differences as their frenſie will beget, then to govern a whole Army; ſo much for the Aggreſſors. For the other, the Defendants, that

that have done what they could to avoid quarrel, and that have not gone into the field but by a kind of conſtraint, who out of this action were eſteemed diſcreet and peaceable, and that upon other lawfull occaſions had carried themſelves well and gallantly, and held men of honor and reputation, they ought to be abſolved. This is the Judgement of thoſe of the third opinion. But notwithſtanding their opinion is encounter'd with thoſe that think they have as much reaſon to be of another judgement, then to have all the puniſhment layd on the Aggreſſor, the defenſor to be free. I avow, that before the diſpute or Combat the Aggreſſor is the greater offendor, but in the action they are both equally guilty; becauſe they both violate all divine and human Laws: the reaſon of this Opinion is founded upon the equality of the Crime. But ſay the other Opinion, if the Defendant be guilty, is not the Appellant more guilty? Shall their puniſhment be alike? If the one be handled ſeverely, ſhall not the other ſuffer far more rigorouſly?

But pray tell me, if this Opinion had place, how difficult a thing it would be to know the moſt guilty? how many Manifeſtoes read, and Inquiries made, Witneſſes heard? what tricks and inventions to caſt the wrong on the adverſe ſide? what proceeding muſt be had

to

to clear the matter, that the lives of the guilty end ere their trial could begin.

But tell me, who ſhould be Judges of theſe differences, Sword, or Gown-men, or new Parlements and Aſſemblies made of both? it ſeems moſt proper for ſword-men, as their Peers, and therefore like to make the moſt proper and equal Judges. But I believe they would be often put to it, and condemn the innocent, letting the guilty ſcape; at leaſt, I dare affirm, that he that was kill'd ſhould be alwayes found the moſt guilty; would not this be excellent juſtice? I ſhould be troubleſome to proceed to the other Incoveniences that would follow this Opinion. Gentlemen, theſe are the Reaſons, as near as I can remember, touching the remedies of this evil. There being none of theſe but has difficulties enough; but of the three if we muſt chuſe one, which ſhall we take? I cannot chuſe the ſecond, for the reaſons I have already brought againſt it; nor the third, that would have the defendant ſpared: I joyn then with the firſt, as conformable to all Laws divine and humane, to Canons, Councels, and conſequently to thoſe that have the greateſt ſhare in the Government. The Appellant and Defendant muſt be both puniſh'd, but eſpecially thoſe troubleſom, impudent, Hectoring

ring ſpirits, who place all their glory in the exerciſe of this tragick fury, ſuch are never to be pardon'd; nothing being more available for the growth of Vertue, then the weeding of ſuch cockle out of her corn.

For the difficulties that follow this Opinion, they are not founded on reaſon, and therefore eaſily ſurmounted; what can hinder the Prince not to pardon, if their perſons are not to be taken, their eſtates may, notwithſtanding all devices to the contrary.

When they ſay, by this ſeverity the Gentry would be waſted; 'tis a great miſtake, they would rather be preſerv'd by it; there would not ſo many fall by the rigor of the Law, as does now by this fooliſh fury: when theſe Laws were once practicable, then would many fools become wiſe, and a little time extinguiſh this vitious cuſtom.

When 'tis ſaid, that theſe Laws work contrary to their ends, men honouring Dueliſts, inſtead of defaming them; this is not the leaſt fault, it may be the greateſt, the praiſe and honour the world gives theſe Gentlemen, makes every fool deſirous of it. The Prince ſhould likewiſe frown at this, and declame aagainſt, and diſcountenance them; all men ſhould have Duelliſts in abomination, chiefly the Aggreſſors, ſhun them, as peſtiferous

withou,

without ever giving them credit, or employment, and ſo by rendring them infamous, extinguiſh this miſerable Cuſtom. Gentlemen, I have here given you my ſenſe, and that of our profeſſion, which I believe is likewiſe that of all honeſt men; I have ſhewn you the diſeaſe and remedies, *Siſaras* may make his profit of it if he pleaſe. After this long diſcourſe, I think it time to retire.

At theſe laſt words of *Palamis*, every one began to riſe from Table. *Siſaras* would have made ſome reply, it ſeeming to him that he had not handled the matter like a ſword-man; but they gave him no time. Let's leave them to their reſt, and paſs to the ſeventh book, where we ſhall ſee an old Cavalier handle this matter after another manner.

Finis Libri ſexti.

Speculum Juventutis.

BOOK VII.

Treating of Satisfaction, and the means to avoyd Duels.

The CONTENTS.

Siſaras *purſues his Voyage* 1. *Their encountring two Cavaliers that fled for ſafety to a Great Mans Houſe, after they had fought a Duel* 2. *The recital, and Judgement of the Quarrel*

Quarrel 3. *That Quarrels happen moſt times for want of well underſtanding the point of Honor* 4. *The Opinion of the Sword-men touching reſentment, or point of Honor* 5. *One ought not to be offended with ſmall Injuries, from what perſon ſoever they come; nor with great, when they come from thoſe that are fooliſh, and hair-brain'd* 6. *How one ought to proceed in Offences received from ſober perſons; how they ought to be clear'd when they are doubtfull; how to ask ſatisfaction when aſcertained; and how to carry ones ſelf in it* 7. *Other ways of Satisfaction, without Duel* 8. *The uſe of Seconds, and how it cannot be practiſed without an Infinity of Inconveniences and Miſchiefs* 9. *Of Challenges that oblige, and thoſe that do not, and of the diſtinctions they put* 10. *If*

th:

the Victor ought to kill 11. *Or the Vanquisht ask his life* 12.

1. THE Sun had scarce gilded the topps of the Mountains, when our Cavaliers were stirring, *Sisaras*, *Turipot*, and *Dorilas*, to continue their Voyage; the others to return to *Carasta*. All the morning, and most part of the day pass'd in familiar discourses, nothing hapning worth observation: *Sisaras* appear'd very jovial, and much from the humor that had formerly possess'd him; he thought now no more of *Vallinda*, nor fear'd the sight of his parents, no more then one that finds himself freed of a Torment that had long possess'd him.

Soft and fair *Sisaras*, you are not where you think, you believe *Vallinda* is dead, and your Groom miscarried, you are mistaken, and shall find them when you least think of it; but I'le not tell you what will come to pass, but let's merrily finish this journey.

2. Which as they thus continued, they met two Cavaliers spurring so fast towards them, that they easily imagine they were

press'd

preſs'd with haſt; one of them was of *Dorilas* his acquaintance, which made him ſtop, and enquire the reaſon of his haſt: I'll tell you if you will do me the favour to come to *Pitias*'s Houſe, which is not half a mile hence; oblige me ſo much, as to come lye there this night; which ſaid, the Cavalier went his way, leaving *Dorilas* in a great irreſolution what he ought to do. He conſults with *Turipot*, let's him know that theſe Cavaliers are of his acquaintance, that he fears they are in ſome troubleſom affair, and that in ſhort he has a great deſire to know what it is. You ſhall do ill Sir, ſayes *Turipot*, to incommodate your ſelf for us, if they be your friends, and you deſire to ſee them, we will follow you, and ſerve you as the Cauſe ſhall require, I fear leaſt this delay ſhould trouble *Siſaras*. I ſhall be very glad to ſee *Pitias*'s houſe, as likewiſe to know what obliged thoſe Cavaliers to ride ſo faſt, but if you pleaſe call me not by my name, for I deſire to appear concealed, and as your Camerade; all being thus agreed to go, they arrived at *Pitias*'s Houſe, and alighted there about Supper time.

Many are of Opinion, that one cannot have worſe neighbours, then a great High-way, a great River, and a great Lord.

I

I will paſſe by the two firſt, but for the laſt do think it a great advantage from ſuch a one to have ſupport. Here one will take me by the collar, and tell me, I never knew the perſecution that comes from this power. I believe ſome do too licentiouſly abuſe it, but others do uſe it ſo religiouſly, that they deſerve rather the name of good Fathers, then Lords. Let's take it at worſt, and allow we reſent the effects of this Domination, which are hard and inſupportable: We have again then their ſupport and protection; and if you meaſure the good with the ill, that comes from the ſame Cauſe, we ſhall find it good to be under the wings of thoſe that are ill; how much more then under thoſe that are good? Let's then confeſs, that 'tis good to have a great Neighbour, eſpecially when his Qualities give him an Eminence above the ordinary Nobility, that 'tis an honor to pay obſervance to him. I ſay all this in the behalf of the *Neverons*, for ſo were theſe two Gentlemen called that *Dorilas* encountred: it was well for them to have ſo great a Neighbour, and ſo good a friend as the Lord *Pitias*, without which they had been in danger to have been apprehended by the Provoſt for killing of two men in a Duel.

3. The firſt diſcourſe at the Table was

of this Quarrel, which was related after this manner; Thoſe Cavaliers that were kill'd, were called *la Rives*, and were brothers, one of them being a ſuitor to Madam *de Beargi*, which ſeem'd acceptable both to her ſelf and Parents, in ſuch manner notwithſtanding that it hung in ballance, expecting a Concluſion, as many do that deſign to eſtabliſh their own fortune to the prejudice of anothers, if another offer come more advantagious then the firſt, they take it; but in the mean time the firſt muſt be kept in a doubtfull expectation: An ill practice; it hapning oft-times that whilſt they think to have their choice, they have neither. I am of Opinion, that Maids ſhould never admit of any Man's addreſs as a ſuitor, but one they intended to marry, and Men, that they ſhould not engage themſelves without contrary aſſurances. This proceeding ill underſtood, had put *la Rive* to charge; the Lady diſlik'd him not, till ſhe had a richer offer: it was then ſhe began to ſhew a little coldneſs and diſdain to *la Rive*, but ſuch a cold, as ſtirr'd a greater heat of choler in his heart, reſolving not to be baffled, and ſee his old Love beat to the ground with this new ſudden ſhowre of hail, which made him privately inquire the Cauſe of this her Change, and in the end came to underſtand

ſtand that ſhe was intended to be match'd to *Neveron*; that makes his head ake, he conſults what he ought to do, he has a great mind to pick a quarrel with his Rival; but why ſhould he be angry with a perſon of Honor, that it may be had no deſign to do him injury. But it ſo fell out, that *la Rive* being in Company heard one ſpeak it aloud, that he had a Rival he expected not; to which he anſwer'd, That he that would poſſeſs her, muſt firſt poſſeſs his life. Theſe words were reported to *Neveron*, who was thinking of another Miſtris, as unwilling to build his fortune upon anothers ruines. He conceives theſe words were intended to him, and believes the world would think he fear'd him, if he did not ſee the Lady; for this reaſon he would ſee her, and offer her his ſervice, and went ſo far in the proſecution, that *la Rive* thought he was loſt in honor if he did not what he ſaid. Thereupon he ſends his younger brother with a Challenge to *Neveron*, who came ſeconded by his brother, but the Misfortune fell on the *Rives* ſide, both the brothers being left dead on the place. This was in ſhort the ground of the Quarrel: upon which the Lord of *Pitias* began to addreſs his diſcourſe to *Neveron* after this manner.

4 Faults are never better known, then

when they are committed, as may be ſeen by this Quarrel. Firſt, I am of opinion you were too blame to pretend to anothers Miſtris, not being ignorant how matters went; a Gentleman cannot endure to ſee himſelf diſpoſſeſs'd of ſuch ptetenſions; after this fault *la Rive* made a ſecond, uſing menaces againſt you, or any that ſhould diſpoſſeſs him. He ought rather to have ſaid you were too civil and reaſonable to deſign any thing to his diſadvantage, he had had then the better end of the ſtaff in point of courteſie; whereas by menaces he obliged you to make your addreſſes as you did, which it may be then you thought not of. 'Tis very true, ſayes *Neveron*, I had no certain fix'd intention before, but when I perceived this threat pointed only at me, honor oblig'd me to teſtifie I fear'd him not. If there were any haſty words in this buſineſs, replyes *Pitias*, *la Rive* was more to be pardon'd then you; when ſuch a threat was reported, ſomething was to be allow'd to his reſentment; you ought to have known whether he intended to affront you when he ſaid it, or to thoſe that intended him a prejudice; that he believ'd you a man of too much honor to drive on ſuch a deſign, and therefore they were not addreſs'd to you, what would you have anſwer'd?

when

when you had freely diſcours'd it thus, it had been rather a laſting ground of Peace, then Cauſe of Quarrel.

We ſee now by the carriage of this buſineſs, that moſt Quarrels happen for want of a good underſtanding betwixt the parties. If we would take injuries as they ought to be taken, if we would have but a little patience and conſideration, they may be avoided, and Duels likewiſe, without running any danger in point of honor. If *La Rive* and you had follow'd theſe Rules, you had not now been in the Condition you both are; but you choſe rather to follow the Rules of thoſe Bravoes that take the field upon the buzzing of a Bee. You had thought you had gone beneath your ſelf, if you had not made this fooliſh ſally; becauſe ſome inconſiderate words came from *la Rive*, you muſt therefore leave both him and his brother ſpeechleſs. What need had you to have taken words ſpoken ſo at random ſo near your heart, as to act in ſuch a manner as muſt oblige him to ſend you a Challenge? What forced you to act that? you had time enough to come to your ſelf, and to acknowledge your fault; when you have languiſh'd 3. or 4. years out of your Country, without receiving a penny of your eſtate, you'll be able then to judge, if it be prudence to preci-

cipitate your ſelf into Quarrels, as you have now done. I begin already to underſtand my misfortune, ſayes *Neveron*, and my Conſcience reproaches me, that I might have ſhun'd it as you have ſaid; but before I was of another minde, I believ'd I was injur'd enough to do what I have done: And truly 'tis a hard thing to do otherwiſe in the age we live in. You know Sir, in point of Honor, upon what nice terms we are, Heavens! how miſerable is the Condition of a Gentleman? if we have ſome priviledges above Plough-men, we pay dear for them, being forc'd to reſent many things that are rather *Chimera's* then Injuries. Is it not a perpetual Hell, and a gaudy ſlavery, though our fetters were gold? Our Condition is miſerable indeed, becauſe we make it ſo by our own proper fancy, which obliges us to be ſo punctual and ſenſible of many little injuries, which we may endure without prejudice to our honor: 'tis our folly and vanity. If we underſtood this point of honor as we ought to do, we ſhould paſs by all theſe *Chimera's*. In ſhort, a Gentleman ſhould never be concern'd in point of honor, but when 'tis really and in truth at the point of loſing. Amongſt all Sciences there is none that's like this point; all the others are perfected by being handled and uſed, but

this

this is loſt and corrupted by being too much refin'd, and is made ſo ugly by varniſhing, painting, and pargeting, as could we ſee her with ſenſible eyes, ſhe would beget horror in us.

Let us take this oportunity to ſay ſomething on this ſubject, I think it will not be an entertainment unworthy the Company.

5. Let us ſee chiefly what obliges us to a Reſentment; for 'tis in this point in which the difficulty of the Science conſiſts, and which is indeed its perfection. He may be call'd a wiſe man that knows when, and how he ought to reſent an Injury.

To whom ſhall we go then to have this knowledge? who will give us the Rules of it? If wee ask the Hectors, or Brothers of the Blade, they'll tell you, you muſt be ſenſible of the leaſt thing that touches your honor; according to their rules, if one laugh in their preſence, ſpits, or walks unhandſomly, twitches them, or ſalutes them not; if one let ſcape a word of neglect, contradiction, or jeſting, or if he beat my dog, or lacquey, that has it may be well deſerved it, or if he paſſes o're my grounds in Hunting, or near my Houſe, without giving me a viſit, or ſuch things, I am oblig'd to reſent it, 'tis for my honor to have reaſon of him. Moreover,

if I'll be accounted one of the bravoes of the times, and that I underſtand any one has got a reputation for a gallant Man at Arms, I am obliged to quarrel with him, and diſpute the point of valour with him.

Is not this an admirable Science? are not theſe ſtrange Rules? 'tis not to underſtand the point of honor to reduce it to this point. Certainly, I am not ſo pacifick to ſuffer a beating, or honors ruine. If the Saints have defended themſelves againſt the Calumnies that would have ſullied their reputation, we cannot be blam'd if we defend ours by thoſe wayes that are thought reaſonable; but we muſt well conſider when we are oblig'd: and to ſay we are oblig'd in all thoſe ſmall Caſes we mentioned, and ſuch like, 'tis that I no wayes can believe.

I ſay more, that when we meet with inſolent men that cannot live without injuring one or other; if his abuſes are not too ſenſible, I am not obliged to take notice of them, eſpecially when they are ſuch as the World has already taken notice of to have their heads paved with Feathers. As for example, if one of theſe Impertinents makes a wry mouth at me, am I obliged to be as very a Sot as he? I have honorably diſingaged my ſelf in divers troubleſom occaſions, and ſhew'd valour

valour and courage enough in good ones; after all this, ſhall I be oblig'd to meaſure my ſword with a crack'd brain fool, who has more of frenzie then reſolution, more brutality then prudence, more vanity then courage, what Tyranny can ſubject me to this? for my part I think I ought rather to laugh at his impertinence, and take all his injuries as the brayings of an Aſs, and believe as if I have to do with a Fool, or a Child.

6. So far I conceive you are in the right, anſwer'd *Neveron*, that 'tis a teſtimony of a weak and too ſcrupulous a mind, to take notice of thoſe petty injuries you mentioned. But I will not believe I am bound to endure the Inſolences of thoſe Hectoring ranters of whom you ſpoke, I rather believe 'tis a kind of Charity to chaſtiſe them; when once they are well order'd they become wiſe, and do not pick up idle quarrels. The injuries that are received from thoſe ſort of people, are like bitings of mad doggs, that muſt be ſuddenly cured with ſword or fire, ere the venom gets into the maſs of the blood, and ſo infects the noble parts. If I ſuffer his inſolence to day, hee'l affront me to morrow, and by his example invite others to abuſe me; would you have me like the Pacifique Sea, without wind or wave enduring all upon me; for one that would

would commend my wiſdom, an hundred would blame my want of Courage, and others directly call me Captain Coward, I ſhould ſee my ſelf by this way the ſport of all Companies, every body taking advantage of my prudence and patience, the wiſe as well as fools would find me out, to acquire honor in affronting me.

You will have much to do if you think to correct all the Fools, ſayes *Pitias*, that paſs by you; certainly, I find my ſelf much to ſeek, when I am to give my judgement of the actions of ſuch perſons, truly 'tis a hard thing to have to do with them, and come off clearly; nevertheleſs I perſiſt in my firſt opinion, that there is more honor in turning their affronts into raillerie or jeſt, then to reſent them. If you ask me now, whether this patience be more tollerable in a tried perſon, then in one whoſe courage was never ſhewn? I ſhould not be much troubled to ſatisfie you: I believe the firſt cannot be blam'd in ſupporting the infirmity of theſe light-headed Extravagants, but for the other, their honor is upon more tickliſh terms, till they have made their Gallantry appear in ſome honorable action; Where ſhall this honorable occaſion be found, ſayes *Neveron?* Where, but in the War, reply'd *Pitias?* that's the ſtage of honor, where

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a man may ſhew all his courage. When he has given a good account of himſelf there, he need never fear his honor will receive prejudice by the inſolent impertinence of Fools and Mad-men; nor be thought leſs couragious or valiant in bearing with the infirmity of his neighbour. Let's fix here then in this Opinion, that we muſt diſſemble ſmall injuries, from what part ſoever they come, and the great, when they come from extravagant perſons, ſuch as we have already deſcrib'd.

7. But what ſhall we ſay to ſuch as come from ſober men, who have got a reputation to act nothing but by the Rules of right reaſon, and Moderation? Theſe are another ſort of Gameſters, and muſt be dealt with after another manner.

I ſay then, if we receive an injury by theſe ſort of men, the firſt thing we ought to conſider is, whether it be doubtfull, or certain; if it be doubtfull, it muſt be clear'd, but with all the prudence and curteſie imaginable. You have in ſuch occaſions two wayes which are approv'd by the ſobereſt men of the Trade; one, by ſending a Gentleman; the other, a Letter by a Lacquey, or Foot-man. If you'l make uſe of a Gentleman, chuſe a ſober conſiderate perſon, and no hot-headed incendiary, one that will have as much care of your life,

life, as honor; the leaſt miſtake made on theſe occaſions, makes the breach wider rather then cloſes the wound.

Before he goes, take all imagination from him of being further concern'd in the diſpute, howſoever it happens; if he will not go on thoſe Conditions, ſend him not; becauſe 'tis the mark of a generous courage, not to engage another in his danger, where his ſingle hazard may determin it.

While you are with him clearing the doubt, you muſt not wear a menacing frowning brow, as of a perſon offended, or be upon the field; if your Enemy know you are there, as 'tis likely he'l inform himſelf; he'll give you no other ſatisfaction then that of his ſword, being a place fitter for action, then a Civil diſputation; be at home then, and carry your ſelf ſo, as if you were ignorant that you had given him any cauſe of offence.

If you cannot find a Gentleman fit for this office, as you will ſcarce find a friend that will not deſire to engage with you in the danger. If he be once your Embaſſador, you may write by your foot-man after this manner.

I *Cannot perſwade my ſelf you have any deſign to offend me in ſuch an encounter, ſince*

ſince I never gave you cauſe, but have had always an honourable eſteem of you; but becauſe there may remain ſome doubt in the minds of thoſe who were then preſent, I believe you could not take it ill, if I do deſire you to give me your Intention on this ſubject, as I in the like Caſe ſhould give you mine, if ſuch a thing had happened to you.

What will a ſober man ſay that you thus civilly invite to reaſon, but laying his hand on his heart, give you the ſatisfaction you require? If he had a deſign to affront, or offend you, he'l let you know it in a few words; if he had no ſuch deſign, he may anſwer you after this manner.

TRuth obliges me to tell you freely, that in that occaſion you mention I had no deſign to affront you, ſince you gave me no pretence or ſubject to do it; you may therefore ſatisfie your ſelf in that particular.

What blame or diſhonor can proceed from ſuch an Anſwer, when he tells you truth. Truly I ſhould bee more ſatisfied with this freedom, then if he ſhould do as moſt of our Bravoes, that cannot endure to hear ſpeak of any true underſtanding or reconcilement, without

without blows: And wherefore, if you had no deſign to offend a man, no not ſo much as in thought, and he civilly requires your Intention, not ſo much for his own ſatisfaction as that of others, of ſome accident that fell out, and perhaps by miſtake; if you ſhould then churliſhly ſay, that let him take it how he will, or elſe down-right, that twas with an intention to offend him; This is to pick a wanton quarrel, one cannot proceed after this manner, without making himſelf odious both to God and man. But in this matter let me adviſe you of one thing, not to deſire this clearing of a doubt in light occaſions, you'll do your ſelf injury, nor will your adverſary be blam'd if he give you a rude anſwer. Moreover, I adviſe you, that if your enemy give you a civil ſolution of your doubt, to your content, vaunt not of it to others to his diſadvantage, which will be the way to make him deny what he ſaid, and ſo it may be the ground of another quarrel; in which you will be then made principal, being now but on the defenſive ſide only. Speak alwayes modeſtly of him, but ſo, as it may not be ſuſpected it proceeds from fear. So much in ſhort concerning the clearing of doubtfull quarrels or injuries.

Now let's come to thoſe that are certain.

If

If the injury be certain, you ought not ſuddenly run to a Challenge, you ought firſt to endeavour to get ſatisfaction by all fair and gentle means; why ſhould you refuſe it, if he can give you more reaſonable ſatisfaction then his ſword? You ſhall elſe be like thoſe diſeas'd people, that when they may cure themſelves by Medicines gentle and benigne, take thoſe ſo violent, that inſtead of curing, they kill themſelves. Never if you can chuſe uſe theſe extream remedies.

You are either injur'd preſent or abſent in word or deed, in what manner ſoever, ſeek ſatisfaction the moſt reaſonable way you can. You have the two wayes I lately mention'd, either by Friend, or Letter; if you make uſe of the firſt, chuſe a prudent perſon, and one that is not engaged in the quarrel, and while he treats, be you in truce with your ſelf; he will then have ſcope to make uſe of the rules of courteſie and prudence, which if he underſtand well, and has to do with a man that hath never ſo little reaſon, I doubt not but you'l find your ſatisfaction.

If this way does not pleaſe you, uſe one of theſe Letters I borrowed of an Old Cavalier well experienc'd this way.

SIR,

SIR,

YOU know Gentlemen cannot be at reſt, without Satisfaction received for paſs'd Injuries; you remember what you did me laſt night, upon an account which I refer to the Judgement of your own Conſcience: Make uſe either of your Reaſon, or Courage, to give me that Satisfaction that you would deſire of me, if I had offended you. It will be more glory for you to make uſe of your Reaſon, then to imploy your Courage in defence of an unjuſt Cauſe. 'Tis what I deſire of you for the preſent.

Or elſe in this manner.

I Have this advantage of you, that you are in the wrong, in the juſt offence you gave me, I have thought fit to invite you this way to give me Satisfaction, as I ſhould do you, were the offence by me Committed without Cauſe: The fear of God, and the Laws, perſwades me to invite you to this acknowledgement. If you conceive ill of me for this procedure, I hope I ſhall be able to make you loſe that ill Opinion; in the mean time your refuſal will render my Cauſe more juſtifiable before God and Man.

What will a Gentleman do that's thus invited? There is much to be ſaid and gloſs'd on

on this ſubject, ſayes *Neveron*; It needs no Comment at all, *Pitias* reply'd, he muſt not be a man that can refuſe ſo reaſonable a thing, but rather a Devil. You have offended a Gentleman, and he asks you the reaſon, and you inſtead of giving it him reaſonably, will have him take it from the point of your ſword; after you have injur'd his honor, you would take his life, with the hazard not only of your own, but of divers others, drawn in to maintain your ill Cauſe: this Opinion can have no place in a ſound brain, you'll confeſs it's more honorable to be guided by reaſon, then paſſion. I ſay more, that when you have injured any one, you ought not expect till he asks you ſatisfaction, but meet him with it, to let him ſee you underſtand reaſon, writing to him in this manner.

I Believ'd I had reaſon to ſay ſuch a thing to you upon ſuch an Occaſion, but I now find my ſelf in the wrong, which makes me ask your pardon. If this ſatisfaction makes you believe I fear you, I do here declare it void; but this advantage I ſhall have by it, that if I have not ſatisfied you, I have at leaſt my Reaſon and Conſcience.

Or in this ſort,

I Remember I gave you the Lye on ſuch an Occaſion, I was in the wrong, and ask your pardon; you ought to hold it void, ſince I recall it; my Reaſon, Conſcience, and the Eſteem I have of you, makes me proceed after this manner. If you doubt my Courage, you may try it upon ſome other Occaſion, this being taken away.

What blame can a man incurr that puts himſelf in this poſture? truly none: In matter of accommodation, they uſe to oblige him that does the injury to give the ſatisfaction. Is it not then better to do it your ſelf, then to be obliged to a Mediator.

8. This may be a good way to hinder Combats, replies *Neveron*, but not to impoſe ſilence on thoſe, that would ſay you had not courage enough to draw your ſword. If you will give me leave to ſpeak my Opinion, I ſay I do not diſapprove a mans giving ſatisfaction before it be demanded, as you have ſaid, eſpecially when the offence proceeds from a ſudden cholerick fit, but it muſt be ordered ſo, as it may appear that what he does is not done out of apprehenſion, or fear of the party, but only that the blame lye not on his ſide. This way would at leaſt ſatisfie the

the moſt reaſonable, and ſo do good, and could do no hurt to thoſe of leſs reaſon, and conſcience; this is only for the perſon offending.

But for the perſons offended, how will theſe billets work? If you had received the Lye, would you be ſatisfied when he denied, or recalled it? When you had received a box on the ear, would you be ſatisfied with his asking pardon? you'l find but few Gentlemen of this mind; you'l find more, that will tell you their Blood muſt anſwer it. If the ſatisfaction muſt equal, or ſurpaſs the injury, there's no other way: 'tis to no purpoſe then to write as you were ſaying, that will not paſs for Currant. At leaſt, ſayes *Pitias*, we are agreed that the offending perſon ought to offer ſatisfaction before it be ask'd; and I muſt now make it appear to you, that the offended perſon ought likewiſe with honor to receive ſatisfaction, without bringing it to a Combat, which is that you ſeem to doubt. Now I tell you that it may be done by one of thoſe Letters I mentioned, if you have to do with a reaſonable man. As for the giving the Lye, 'tis without doubt full ſatisfaction, and no more injurious, when he ſhall recall it, and give himſelf the Lye. Now for what concerns a blow, or the like, the Caſe is

more difficult; yet in that too, one may receive ſatisfaction, without comming to blows. You ſhall ſee how, 'tis rare when a Gentleman receives a Box on the ear with endeavouring to return the injury, by ſome blow or other defence, which is in part ſatisfaction, the reſt will be eaſie to do: if he make no return or defence, he muſt be either bound, ſick, or hindred in ſuch ſort as he could not move, which being, there will be little blame or diſhonor if he be ſtruck on his part, but more on the other ſide; it being a kind of imprudent baſeneſs to ſurpriſe and beat a man that cannot defend himſelf, which can never be acted but by one that has loſt his ſenſe with choler, who being come to himſelf, will never refuſe to give any reaſonable ſatisfaction. Now put the Caſe that a man had been thus offended, I ſay he ought to be ſatisfied when he that ſtruck ſhall ſpeak or write ſuch like words.

I Am ſorry that my unruly paſſion tranſported me ſo far beyond my ſelf, as to do you ſo unmanly an Injury, I ask your pardon, and offer my ſelf to receive from your hands what moſt unworthily you received from mine; I do acknowledge I did ſurpriſe you, and that if you had not been hindred, I had then received a return

turn of that injury I then did, and for which I now would make ſatisfaction.

The offended may here anſwer.

I Could uſe you after the ſame manner you treated me, without asking your leave, or ſubmiſsion, if I took pleaſure in unworthy revenges; but I forbear, not out of reſpect to you, but becauſe ſuch or ſuch a one, your friend and mine has deſir'd it of me.

You may tell me there are many things to be ſaid to this ſatisfaction; Let's agree that 'tis at leaſt heal'd in part, and let's think of a way of making it perfect. Is it not true, that oft-times men make Challenges in hope of having them prevented by diſcovery, and carry it with that cunning, that 'tis a hard thing to find the Cheat. Now put the Caſe we make one of theſe, if their Friends are vigilant they will ſurpriſe the appellant comming from the Challenger, before it reach the hands of the Challenged, and from thence draw a ground from an Agreement, the leaſt ſatisfaction comming from the Challenged will ſecure the Appellant, who can reproach him, when he ſhall ſay he drew his ſatisfaction with his ſword in's hand. The

reproach will rather lye on the Challeng'd ſide, but he may well excuſe it, as ignorant of the Challengers being in the field, and ſo not oblig'd to appear. There is yet another artificial way to help this ſatisfaction: Put the Caſe that the offence be ſuch that they muſt come into the field, notwithſtanding all the wayes of accommodation that can be propoſed, if the friends to both are ſo vigilant as to ſurpriſe the parties when they firſt draw their ſwords; it will be very eaſie to compoſe the matter, then the leaſt ſatisfaction coming from the offending perſon makes peace; what reſentment can remain in the mind of the offended, ſince he has requir'd ſatisfaction with his ſword in hand? or in the offender, ſince he was ready to give him the ſatisfaction he deſired, if he had not been hindred. They have both reaſon to be ſatisfied, eſpecially the offended. Is it not true, that they oblige themſelves ſometimes to give over upon the firſt blood drawn? If then the offended be firſt wounded, will it be more ſatisfaction then if he receiv'd it in words before the fight? not at all. If then he hold himſelf ſatisfied when he's hurt, with more reaſon he ought to have been with words before the Combat. Put your hand on your heart, ſayes *Nevtron*, had you a quarrel, would you manage it after this

this manner? Would you have as much patience as you preach to us? I know I ought to do as I have ſaid, ſayes *Pitias*; but I do not know how paſſion or vanity might hinder me: at leaſt I would put my ſelf in the beſt poſture I could, and endeavour to get the right on my ſide, and put all the wrong on the other; that is, I would have wind and Sun in the face of my Enemy; and if after all I were conſtrained to fight, I ſhould have that ſatisfaction in my minde, that I maintain'd a juſt Cauſe, and had left no reaſonable means unattempted to avoid the ſhedding of blood. And truly I believe he has ſcarce a ſoul that does otherwiſe. Pray tell me, do not you make profeſſion of being a Chriſtian, as well as a Gentleman? Both the one, and the other, anſwers *Neveron*. You ought then to keep the Law of a Chriſtian, as well as of a Gentleman. I declare to you therefore, that if you follow not my advice, but the wild diſtracted humor of their brains, that make their ſwords ſhine in the Sun at every flye's aſſault, you'l overthrow all Chriſtian Laws, that command you to endure all things; come not to theſe extremities, ſince your Profeſſion will not ſuffer that you endure all, yet you may endure ſome; loſe not Charity altogether, if you will not have as much as the Mar-

tyrs, have at leaſt as much as will ſerve to make you appear a Chriſtian. I never put this point to the queſtion, ſayes *Neveron*, or ever informed my ſelf, whether one might be a Cavalier, and a Chriſtian: I have follow'd the common Road, and accommodated my ſelf to the time; I make profeſſion of being a Chriſtian, but ſo as to endure nothing. And truly, ſince I muſt ſpeak my ſenſe, it ſeems to me to be a very hard thing to be a good Chriſtian, and a Cavalier: when we have any quarrels, we it ſeems muſt be forc'd to quit one of theſe two qualities; from whence it comes, that to preſerve our Honor we quit God, with this hope, that we ſhall find him again if we eſcape; if not, come what will come we muſt go to the field. And what blindneſs is it, ſayes *Pitias*, that we muſt then leave God, when we have moſt need of his aſſiſtance? If ever the Angel of darkneſs did prevail over the Angel of light, 'tis chiefly in this point, when we have a troubleſom buſineſs in hand, we ought to go to God to be deliver'd, and pray him to preſerve our right, and keep us from being ſhipwrack'd in this ſtorm, and in ſtead of that we abandon him, and carry our ſelves as if we were Pagans. Is not this an intollerable impiety? I eaſily believe when we are in thoſe affairs,

affairs, we are not in the beſt ſtate of Chriſtians; but does it follow from thence that we ſhould put our ſelves into a worſe, in aggravating his diſpleaſure againſt us. The further we ſtray from him, the harder will it be for us to return to him.

9. Let your Opinions be worth what they will, or reaſon have never ſo much eye ſight, replyes *Neveron*, I know well enough they'l never find a General Approbation. Let's leave theſe ſatisfactions, and come to other formalities that are practiſed in Combats or Duels, I would know your ſenſe touching the uſe of Seconds; have you nothing to ſay againſt this Cuſtom? Truly, ſaid *Pitias*, I know not with what words or voice to decry it: 'tis not enough to ſay it contains all infamy, but likewiſe baſeneſs, and Cowardize, beſides an infinite of other miſchiefs and misfortunes. That 'tis infamous, is moſt certain; if the Antient Gladiators that appear'd on the *Roman* Theatres were infamous, we are much more: they appear'd before the people, that could judge of their courage and addreſs; and from thence might derive ſome falſe honor; but we go to the ſame actions without being ſeen, but of a poor Lacquey, or it may be of no body that can do us honor: Are not we then more infamous

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then they? That this uſe ſavours of Cowardize and baſeneſs, is likewiſe but too true, thoſe for the moſt part that deſire them, do it to avoid fighting; if it be for this reaſon, 'tis pardonable, or at leaſt to have their ayd in caſe they engage. You ſhall ſee now to what all this tends.

As ſoon as a Gentleman has a quarrel, his friends come preſently and offer him their aſſiſtance, and oftentimes of one quarrel they make two, becauſe he that is refus'd, ſeems to reſent it, if it be but to make a noiſe. This is the firſt obſtacle; but take it for granted that Seconds be agreed on by the party offended. He that makes the Challenge will not let you ſee his friend, if you do not match him with an other, and oftimes with a third: Now he that you Challenge has or has not, *I* mean, is provided or not fitted with a friend or friends ſutable to the others; if he has, he has no mind to make uſe of them; if he have not, he would have them, and therefore muſt be allow'd time to find them. If he have two, three, or four, all would be parties to this bloody Bill: Now the Challenger would not, or cannot furniſh ſo many. There muſt be ſtill more time granted to adjuſt, and ſute the number and perſons. Here's another obſtacle: one

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while they would mix perſons that could not be there; one has a quarrel with the Son, and he would have his Father joyn'd, that cannot be there by reaſon of his age: which is another Obſtacle. Now while theſe things are thus in diſpute, the matter comes to light, the Governor, Kings Lieutenant, or ſome great Lord has notice of it, he prevents it, he muſt know the ground of the quarrel to judge of it. He uſes his power, ſeiſes the party, ſometimes both, which ends in an Agreement; whence comes this, but from the uſe of Seconds? you ſee by this that it tends to Cowardize, and to ſhun fighting. If you intend it for this purpoſe, I pardon all your artificial devices, provided you go no further.

But let it be granted, that the end of Seconds is not to hinder fighting; tell me pray what you expect of your Second, do do expect he ſhould aſſiſt, or part you when you have the worſt on't; if he aid you to kill a man, he is an Aſſaſſin or mixt Murderer, being two to one; If he part you, then he'l ſay you had been loſt without his aſſiſtance; what honor can you gain in ſuch a Combat? were you as valiant as *Julius Cæſar*, they'l ſay you made uſe of anothers Courage and ſword to protect your reputation, which will this way be rather diminiſhed. This is enough

nough to make it appear that the uſe of Seconds is ſo far from being a teſtimony of valour, as 'tis rather a cover for Cowardize. You ſee by this how weak a ſupport a Second is to your fame, ſo that 'tis beſt going into the field without them, but better not to go at all.

10. Let's come now to the Misfortunes that riſe from this depraved and damnable Cuſtom, and let's enter into this dangerous Labyrinth; I call it ſo, becauſe there is more probability of loſing ones ſelf in it, then getting honourably out. If you go into the field with a Second, he falls, or you, or both; if he be left dead on the ſpot, as they call it, you ought to bluſh to death with ſhame, when you ſee his Wife, Children, or the leaſt of his relations, when you remember he died upon your occaſion; if you fall, you leave him in ſo ill a Condition, that he muſt loſe his eſtate, if he ſcape ſo; if you are both kill'd, 'tis a conjuncture of all Misfortunes and Miſeries, you ſend your Bodies to be ſhamefully expos'd, or hung up on Gibbets, your ſouls to Hell, and your Children to Want and Beggery: if you have none, at leaſt your Heirs will have that killing diſcontent, to ſee that eſtate in ſtrange hands, that ſhould have gone to ſupport the honor

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and intereſt of your Family. Pray now tell me, of two evils, is not the leaſt to be choſen? and is it not better being ſingly miſerable, then in adding the miſery of your friend to your own Affliction, innocently drawn in and engag'd on your account, and not he only, but all his relations and fortunes.

But grant that you both come off, which rarely happens, you cannot eſcape Confiſcation and Baniſhment; you muſt change the Air: it may be you have little enough to maintain you in your flight, notwithſtanding which, you muſt furniſh your friend too; that's not all, if you have a mind to return, you muſt make Warr with the Parlement, and if you can by the Kings favor overcome that difficulty, you muſt be the moſt ingratefull perſon in the World to leave your friend behind you, he has an Intereſt in all you have, which is too little to recompence him. If you get him off, and ſtay abroad your ſelf, you ſhall have this diſpleaſure growing on you, to think it had been as eaſie for you to have obtained this grace for your ſelf, if you had been ſingle in the Action: if you endeavour to come both off, one will hinder the other, in the mean time both languiſh in Impatience and Neceſſity,

Neceſſity; and if you be ſuch a one as you ought to be, ſhall be more troubled with his misfortunes and affliction, then your own. Oh what regreet and repentance waits on this which they call Generous! Ah how often could, or do you wiſh it were to be done again, but, alas too late! Do I blame the uſe of Seconds think you, without juſt cauſe? you ſee what ſad wages, and liveries it gives.

Shall I now tell you how it clearly violates all the ſacred Laws of friendſhip, yet tis only practis'd on that account, and this act of friendſhip truly ſeemes to be very great on the Seconds ſide. We can hazard nothing dearer then our lives; but on their ſide the quarrel is, 'tis a moſt diabolical amity, none but the Devil ſeeks the deſtruction of Man kinde. Shall I believe you love a man, when you make him hazard his life to ſave yours; I believe rather you love your ſelf, and would ſacrifice him for your preſervation. Let's ſpeak no more of theſe Seconds, but come to other formalities, and chiefly that which is found in a Challenge.

11. A Queſtion is moved in this rare Science, whether a Challenge is injurious or honourable to the receiver? Some ſay 'tis honourable, the meeting being upon the word of a Cavalier: Others ſay 'tis injurious;

ous; for as much as 'tis made uſe to repell an injury received; In effect, if injuries be to be repulſed with injuries, there's no other remedy then a Challenge, as ſoon as he that is injured can make it fall upon his Enemy, and ſo by returning it free himſelf from the affront; Others diſtinguiſh, and ſay, 'tis honourable for him that receives a Challenge, if he be willing, and ready to fight, but injurious if he refuſe to appear. They ſay in the language and terms of this Science, that the Lye is on his ſide. Believe of this what you pleaſe, for my part I hold after this diſtinction, there are many Challenges that are neither honourable, nor injurious. You Challenge me after ſuch a manner as tis diſcover'd, and conſequently hindred; or I am Challeng'd when I am ſtrictly guarded; what do you think of ſuch a Challenge? Certainly it cannot be honourable, becauſe I did not ſatisfie it; nor diſhonourable, becauſe you invite me to an impoſſibility, being either in the hands of Friends, or Guards, from whom I could not eſcape: I am free from this blot, when I ſhall write in theſe terms.

YOU impoſe an Impoſsibility upon me to give you a meeting, being in the power of Friends, and Guards; you ought to have better

better inform'd your Friend, or Lacquey; But ſince I am in hold, and you are free, allow me ſome time to maintain my Liberty; which ſo ſoon as I can procure, I ſhall keep my accuſtomed walk. If you deſire to ſee me, you may find me there to ſerve you.

What will a man do that I ſhall write to after this manner? Am I to run, when I cannot go to him, let him flatter himſelf in this belief, I am on as good a foundation as he; if he have any buſineſs with me, let him find me; if he have reaſon on his ſide, to ſay he's ſatisfied, I ſhall have no leſſe on mine, and ſo a peace is made; but there will be much trouble in reconciling the divers Judgements that will be made on this Occaſion.

12. There remains but a word or two more to be ſaid upon the laſt Act of this fatal fooliſh Tragedie. You may perceive I mean to ſpeak of the Cruelty of the Conqueror, that would not give life, and Obſtinacy of the Conquer'd in refuſing to demand it. For the Victor, the truth is he may uſe his victory as he pleaſes; and the cruel, and ſanguinary are of Opinion, that they ought to make ſure of their Enemy, for fear of ſuffering by him, or ſome other by his appointment;

ment; having too frequently that Proverb in their mouthes, *that a dead Dogg bites not.* But I cannot be of their Opinion, it ſmelling too much of the Barbarian; nor do I believe it can ever enter into the heart of a frank and generous ſpirit. The Lion yields to ſubmiſſion, and ſuffers himſelf to be overcome by his vanquiſh'd Enemy; ſhould a man be more cruel and bloody? It has always been obſerv'd, that the ends of ſuch men has been alwayes tragick; as contrarywiſe thoſe that have ſpar'd life in that Caſe, have made both their lives and death Glorious; there is nothing here more precious then a mans life, and nothing more in the other world then his Soul, purchas'd by the blood of God; you may ſave both the one and the other, and yet have ſo little of a man, or mercy of a Chriſtian, as to ruine both. You do ill enough to engage in theſe miſerable Occaſions, ſtrive to diminiſh it by ſome Action that has ſome taſt of Chriſtianity, or humanity at leaſt; you may tell me your life is in hazard if you do not kill, I am not of the Opinion that you are ever the more in danger, I ſuppoſe you are not dangerouſly hurt, but in a good Condition, and that 'tis in your power to give, or take life from your Enemy, that being the Caſe, you ought to be ſo far from

taking his life, or conſtraining him to ask it of you, that you ought rather to uſe theſe or the like expreſſions, approved by the moſt Generous perſons.

I Am troubled to ſee you in ſo ill a Condition, and am ſorry to have been the Cauſe of it, I do neither invite or deſire you to ask me your life, being the gift of God; beſides, I know you are too generous to ask it of me, I am ready to aſſiſt you, Command me in what I am able, I ask no other recompence but your friendſhip; Do not refuſe it, ſince henceforth I intend to be your Servant.

Now tell me, what would the moſt offended and worſt-natur'd man in the world do in ſuch a Condition, thus Complemented, and ſo Civilly uſed? He muſt free his ſtomach of all the hate it had, at leaſt give him thanks for his favour; but if he meet with a Noble and Generous Enemy, he makes him his friend for ever; nor ſhall you ever ſee him, without receiving a great ſatisfaction from that action. This, Sir, is to be a Chriſtian Gentleman in practice as well as title, in the middle of an ill action to do a good one, that may incline Gods mercy to you, who will not let you go without reward, or ſuffer you to take ill for having done well. For

For the Vanquiſh'd; ſome are of opinion that he ought to die, rather then ask his life; but I believe if the Sword were at their throats, they would change their Opinions, though they were never ſo couragious: The Chance of Arms is uncertain, the weak oft-times overcome the ſtrong. Thoſe of this Opinion believe not ſure the Immortality of the Soul, that would not ſave it for a words ſpeaking. Let's ſay no more of it, 'tis late; therefore, if you pleaſe, we will here make an end.

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